BV
2570
.A1
W66
1906/07

THE WOMEN'S

MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOLUME 20. AUGUST, 1906. NUMBER 1

Messages from the Southland.

Compiled by MRS. R. J. LOVE, Pittsburg, Pa.

Another year with all its varied scenes, victories and defeats has passed since we presented the cause of our Mission in the Southland. How rapidly the days have passed, and how full every hour has been of work, anxiety and care!

How much of their work, anxiety and care has been given to the cause of the Master? Those in our mission stations have been just as busy as any of the men and women in the Northern clime.

Let us take a glimpse of a few of these faithful workers as they labor day by day.

MILLER'S FERRY. ALA.

We believe that nothing has contributed more to the success of the work than house to house visitation. The close contact has been a means of attachments otherwise impossible—attachments that influenced the lives and characters and led to the forming of alliances with the King, whom the missionary represents. From the beginning our first missionary, Miss Mason, used her Saturdays going into the homes of the people; often going home with some of the children on Friday afternoon and spending the night. Family worship was conducted night and morning, perhaps where such a thing was never thought of before; for numbers had no idea what was meant by "family" worship. The following day was spent in visiting the homes in that neighborhood. Ample opportunity was thus offered to give hints on house work and also to understand the helps and hindrances to the improvement of the pupils, while the presence of one whose chief aim seemed to be the glory of God in the uplift of the people had a powerful uplifting effect in itself.

Bible readings have been held in different homes by some of our workers, meeting one week in one home and the following week wherever next invited. Often as many as ten or twelve neighbors would come to these meetings, listen to the instruction and unite their prayers for the spread of the light in this dark land.

There has always been great emphasis laid on the care of the sick, that the workers visit them and render whatever service they can, reading and praying with them. Many of our young members go on these errands of love and mercy, carrying a nourishing dish and some flowers, and then singing the songs of Zion with such zest that the sick one is left rejoicing and praising God.

The visiting one has not been confined to those interested in the mission alone,

16673
THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

but usually every home in that district is entered, the visitors always keeping in mind that in some way they are to help the home life and honor the Master. If all are Christians, something is said to encourage faithfulness and teach what Christianity really is; if there are unconverted ones, they are urged to form friendship with Him, who "sticketh closer than a brother." Here a mother may need a note of warning as to her training of daughter or son; in another home husband or wife will appreciate advice lovingly and tactfully given.

One thing has always impressed me as somewhat peculiar here: no one to whom I have spoken, however plainly, and on the most delicate subjects, has gotten offended, but seemed grateful for the advice or suggestions.

At the Workers' Conference last October, this subject was discussed at length with the result that several of our workers tramped miles after school each day, returning home often after dark. The whole good done will be known only when the books are opened.

TILLIE E. JOHNSON.

The evangelization of the world seems to be the demand of the time and nothing is so essential to its accomplishment as daily Bible study.

As a rule, the religion of the people among whom we labor consists of long stories of what they saw when converted; being baptized by immersion and taken into the church on promising to pay their pastor's salary. Few if any exhortations are given as to family worship and the searching of the Scriptures. Possibly the neglect of these points has been handed down from the time when few could read; or in later years it may be omitted because it would be possible for the pews to become more enlightened than the pulpit. However generally speaking, this does not form the most impressive part of the advice given to those who are taken into the church, and forms a great part of the work of the missionary.

In the day school it is taught that the Bible is as essential or more so than the Arithmetic and each student is required to have his own Bible and bring it to school, where it is read alternately in the regular devotion, and used for study twenty minutes every day.

Class in Sewing, Bluestone Mission, Abbyville, Va.

Worship is held morning and evening in the dining-room in which a Psalm is sung, a chapter read alternately, and often questions and explanations given. The students pray by turns. All are required to be present at worship.

During the year, when the Mother's Meeting is in session, they answer to their roll call by telling how many days that week they have read or had read to them their Bible; and in the Sabbath-school it is insisted upon that the lessons be studied in the home, while those who are members of the Y. P. S. C. E. sign the pledge to read their Bibles every day.

It would be discouraging, to say the least, did not these means bring forth results. While the effect is not so evident as one could wish, yet dealing with many who have no Bible in their homes and who are accustomed to sadly neglecting it when they have one, we can only rely on the promise that God's Word shall not return unto Him void. But we do receive our encouragements, among which I shall mention a few.

Students have come to our school from others, and in giving their reasons for the change have said that they were not taught the Bible and came to us to get instruction in it.

Many have gone to their homes and introduced family worship regularly, and others have taken such active part in the religious work of the church that parents have been delighted.

Mothers in answer to the roll call will say, "I have not read, but my son or daughter reads every night." Students in the home when reprimanded for being up late at night have asserted that they were reading their Bible. These little acts only point to the greater results to come and who can say what the end may be?

A pleasing incident comes to mind. In one of our United Presbyterian families there are a number of small children, and while I was visiting there a few days since one of the little girls. about six years old, brought her own Gospel of John and read for me very beautifully a few verses of the 14th chapter. With pleasure her mother told me that she reads every night to the others and they have prayer and go to bed.

During the series of meetings last winter, it was remarked by the visiting ministers that they had not witnessed such interest as was manifested by our young people in bringing their friends to Christ. For hours at a time, as long as a sinner was left in the home, they would read or pray with an unconverted friend until in both dormitories and the higher classes there was not a sinner left. This, no doubt, is a part of the harvest being reaped from the seed sown these years. May we join with others in their motto of "The World for Christ."

SOPHIA COX JOHNSON.

In our work the church is first. All else centers around it. The school and the other different organizations are simply arms of the Church extended in every direction to help the people. Our first endeavor is to make Christian men and women. The Lord wonderfully blessed our efforts along this line the past year.

Special meetings were held in January for gathering souls into Christ's Kingdom.

As a result, more than forty confessions were made. At the close of these meetings, all students in the boarding departments were Christians.

The school has done very effective work the past year. Its influence is being extended farther and farther every year. Many new students are coming to us each year as a result. There were no vacant rooms in either of the dormitories. It is gratifying to us to hear from our graduates and others who have gone out from us. They always report good news of the success attending their work. The intelligent Christian can render better service than the one who is not intelligent. This is the work of the school, to make intelligent Christian workers.

Another important arm of our church is the Sabbath-school. The number enrolled the past year was 256. It must be remembered that the other churches around us also have Sabbath schools. This number includes not only children but grown people as well. We have two classes composed of men and women ranging in age from thirty to sixty years.

The farmers in the community are organized in a club, which meets monthly. It has for its motto, "Better homes, better living, better people." They are bending their energy to that end. Quite a number have bank accounts; a few have bought, and others contemplate buying homes.

Last but not the least by any means is the mother's meeting. The mothers are divided into classes, three or more. A lady teacher is in charge of each class. They discuss subjects pertaining to the home, also take lessons in reading and writing. Every year they have their public exercises at the close of school.

J. L. CAREY.

PRAIRIE INSTITUTE.

One of the most effective means of reaching the people and building up the church, is systematic house to house visitation by our workers; in fact, observation and experience have taught us that it is the only method. Our workers are confronted with ignorance, immorality and denominational prejudice. The latter is the greatest barrier to our religious work, and in order to overcome it our workers must come in personal touch with the people. It is only when life comes in contact with life that we can hope to elevate our people. Unfortunately the many duties of the school-room will not permit our workers to do the amount of visiting necessary to the best interest of our work. When time permits them to visit, the fruits of their labors are seen in an increased attendance in the church and Sabbath-school the next Sabbath.

What our larger missions need is a Bible reader, such as they have at Knoxville. At the close of the year we would then be able to make larger reports. The majority of our members were secured as a result of a house to house visitation on the part of pastor and co-workers. Much of the opposition to our church work has been overcome by our workers entering the homes in time of sickness and death, ministering words of comfort and offering prayer in behalf of the stricken and bereaved family.

The house to house visitation is so necessary to our work for the coming year we are planning our work in order that our teachers may have more time to visit.

J. E. JAMES.

ANNEMAINE, ALA.

Our work this year has been hindered by the resignation of Prof. H. C. Stephens, our vice principal, on account of failing health, and by the epidemic of small-pox which cut our school term short two months. Notwithstanding these discouragements the year has not been a failure. Twenty-six of our young people professed faith in Christ. 314 day school pupils, 33 mothers, 210, O. Y. P. C. U. 102 Juniors and 36 Y. M. C. A. were enrolled in these respective departments. The congregation, with 26 members, is well organized and doing good work. The members are teachable, loyal and faithful. For the most part they are giving the tenth of their income through the channels of the church.

The training given our pupils is along three lines—intellectual, religious, and industrial, with special emphasis on the religious and industrial, as we find these have been most neglected. We have in active operation the following industrial departments: agriculture, carpentry, wheel-wrighting, domestic science, and laundry; and will open in the fall a blacksmith shop. Every pupil is required to spend nine hours a week in some one of these departments. The literary department of the school is carefully graded and the students required to do good work.

The patrons and pupils appreciate our church's efforts to help them and show this appreciation in many ways, strikingly in their liberality and willingness to work with their hands to build up the plant. It is encouraging to see how the things taught in the school are put in practice in the home and on the farms.

The log cabin will soon be a thing of the past in this community. Twenty-four neat frame houses have been built in the past three years. These houses have from three to six rooms and cost from $350 to $1600. Rugs, matting, lace curtains, yard and garden fences and out houses can be seen around and in these new homes. The paint and white-wash brush is freely used Many have regular, orderly family worship.

The School's efforts at model farming has been copied, so that improved farm tools, seed and stock are being introduced on many of the farms. Crops are rotated and the soil better cultivated. Orchards are receiving special attention, some are preparing to ship fruit to the city markets. The farmer's conferences and women's barn-yard library is raising the young peoples appreciation for the farm life. Farm papers are seen in most of the homes. Tobacco using, whiskey drinking and Sabbath desecration are becoming unpopular.

In fact the people show improvement along most all lines. This is a peculiarly needy field in that the majority of these negroes are above the servant class. They have had little or no contact with the white people, and now that they have something with which to compare themselves they are looking up and moving up. They own for the most part their land and are able to supply their wants as these wants develop. A few summers ago on railroad excursion days hundreds flocked around the station and all who could would go with the train. Now that they are getting homes and farms and improving them very few are seen at the station on excursion days. One of our girls showed me into a room, a few days ago, neatly furnished with rugs, matting, window shades, and lace curtains and then told me that she had digged them out of the field. Our boys and girls from ten years old up can earn from 50 cents to 80 cents per day chopping and picking cotton. They simply need to be taught what to do with the money they earn. We do not have a loafer in this community. Everybody works.

Our most imperative need is boarding halls for our students. In my opinion this is the only successful way to educate plantation children. Day school pupils have too much against them to do the best work. Our people are eager for the education, but they must be brought from so far that the teachers must have them under their constant care. Experience supports this view. Our best students come from our boarding halls, the majority of the others disappoint us. Our territory extends from Selma to Mobile and from Florida to Louisiana. In this large section there is hardly a graded school. Not more than one third of the negro county schools in this section are taught. The average salary paid for the schools taught in the counties is $15 per month.

We are here between four large saw mills and in the pine forest where building can be done at a minimum price. Our people will add to every dollar given to meet the needs of our station. Our Freedmen's Board will co-operate and encourage any friend who wishes to invest money in negro education at this place. Money thus spent will yield compound interest. This field opens before our church a wide open door for usefulness. The work here can be as large as the means will permit it to grow. This is counted by those in position to know a most favorable location.

JOHN Y. ARTER.

MIDWAY, ALA.

The comamnd to "Go ye out into the high ways and hedges and compel them to come," comes with special meaning to us who have upon our hearts the burden of our people, living as they are, upon these large plantations, lives untouched and without the comforting influence of God's word. Situated as our Alabama missions are, in the very heart of the black belt, among a very needy and ignorant class of our people, they are strong forces actively at work in transforming and fitting souls for His kingdom.

The spiritual benefits and the awakening of moral and religious influences that come through these missions to the people is opening the way to a larger and deeper growth of the Christian faith and love in the minds and hearts of our people whose religious and moral tendencies for ages have been the most superstitious and degraded. These evils can be corrected only by the teaching of God's word in

our schools and our homes. Thus the Bible here, in the school-room, is our most important text-book. We must educate our young people into a disposition to tell the truth, to act honestly and wisely and exercise a sacred regard for the teaching of His word under all circumstances.

During the school session our devotional exercises occupy about 20 minutes each morning. Some portion of Scripture is read and appropriate remarks made to make plain the truth to be taught, that it may be fixed upon the minds of the scholars. The Bible songs are used quite freely that our scholars may learn to love and use them in their churches. A study period in the afternoon is given to the study of the Bible in the higher grades, while the beginners in the lower grades are taught some simple facts of Bible history.

During vacations when we have the children under our control for a few hours on the Sabbath, each one is required to learn scripture verses and recite them in responses as his name is called in the Junior and Sabbath-school classes. An increasing desire of our scholars to have Bibles of their own should be encouraging to all interested in the elevation of the race.

But the instructions imparted in the school room will fail to be of the greatest benefit to the children if the home-life is a sad contradiction to it. Such conditions make it necessary that the mothers receive instruction along those lines touching the spiritual and temporal welfare of their homes, as they are, year by year, growing into stronger habits, which are making it more difficult for our schools to mold the lives of the young people into a definite shape.

The main object of our house to house visitation is to arouse and maintain an active interest and co-operation with the school work, and at the same time to rescue the women from moral degradation and teach them to become home-makers and home-lovers. With the spirit and interest of this work at heart, our women workers are frequently on their rounds to the homes, often at times when physical rest from the active work of the school room is essential.

PETER C. CLOUD.

HENDERSON NORMAL INSTITUTE.

There is no room for mistaking the price which the great Master placed upon a soul. "What shall it profit a man if he gain the whole world and lose his own soul," said He. Following His lead, those who go about His business must place first value upon the salvation of souls.

The services in our mission are conducted with this in view. The simple gospel of the Greatest Preacher is the only foundation for this work. We feel that the work among the Freedmen is harder along these lines because lack of this very faith, on our part, in the simplicity and the effectiveness of the Gospel. It is impossible for those who have no actual knowledge of the facts, to understand how well meaning, earnest young people and older ones too can not readily accept Christ according to His method. It is impossible for an outsider to see how early training carefully enforced, has placed great weight upon "experience" as the only sure proof of conversion. Years of groping in the dark have left a superstitious dread of being mistaken in this matter of accepting Christ—a great longing to be sure about it all, which makes difficulties hard to overcome. When we see that the number of souls saved by means of these Missions is larger this year than in any previous year we glorify God that He is fulfilling "His word unto His children upon which He has caused us to hope."

We are sure that the method of regular, daily study of the Bible in our schools can have no other than the desired effect upon the lives of our pupils. They take into their homes and into the communities where they go to work the great truth that God has but one way of revealing

Himself and that is by means of His word. This most important teaching is bearing fruit in the increased and increasing knowledge of Bible truths shown in our schools and among the people.

We have an advantage in this. We are not met by any prejudice against the Bible, such as hinders the workers among the Jews, the Romanists or the heathen with "other books." Our people long to know the Bible—we simply need the teaching. This part of the work is most encouraging because "the entrance of thy word giveth light" is as true to-day as when it was first written. We see no part of our work deserving more faithful preparation and prayer than this.

We have never known a single instance where families are visited by the workers without perceptible increase in interest on the part of all. It is unfortunate that so many families live at such a distance from the mission as to make regular visits impossible. Much was done during the good weather at the beginning of school, and we hoped to push this most earnestly during the spring. When these days came, however, we were much disorganized by the cyclone that came early in March. House to house visits were not so frequent as we hoped and planned to have them. The congregation and the schools draw largely from the families thus reached. We see the need of this personal insight and touch—for the presence in the home makes way for missionary work which could not be done from the rostrum or pulpit.

Manysided mission work is demanded in each community. Our report this year shows an increase in the contributions of the congregations among the Freedmen —a large increase when all is considered, and we take it as a sign that the work is telling well upon the lives of those who are being helped. We should indeed be shortsighted if we failed to see that it is possible to do far better—that the work must be pushed regularly, vigorously, prayerfully. On the other hand, we should be unmindful of the blessings of God if we did not see in this increased liberality, evidence of the missionary spirit of the people. When they are willing to give of their slender means that others may be helped, we are sure that the spirit of Christ governs them.

When the season of special meetings in our congregation closed, we had seen thirty professions of faith, the direct answer to special prayers in the schoolroom, in the church, in the home. At the communion following, fifteen united with the church.

We acknowledge the wonderful presence of God throughout the work during the year, but so many lives still unconsecrated, so many souls yet untouched, so many enemies unconquered, plead for greater zeal in the months to come. May it please God to continue to grant us His blessings.

ADELA F. RUFFIN.

CLEVELAND, TENN.

The mission work among the Freedmen is great. It is great because of the ignorance, superstition and poverty of the people, and because of the opposition to the work. The Boards of the church are slowly, but surely, helping to remove these barriers.

How is this being accomplished? By sending faithful missionaries to work among the colored people of the South and thereby assist in removing the dark cloud of ignorance and superstition. These workers study God's word, then carry the truths into the homes of the unsaved.

There are many who would never learn of the mercies of the Saviour if the word was not carried to their homes. To be able to reach the masses of any people, it is necessary to learn something of their home-life. It is there, both the temporal and spiritual needs of the people can be fully ascertained.

Every worker in the Master's vineyard must keep in mind that his objective point should be to lead souls to Christ. If he

fails in this one duty, he has left undone that which is most pleasing to the Lord.

J. H. TARTER.

THYNE INSTITUTE.

Thyne Institute is beautifully situated about one mile from the little town of Chase City, Va., The chapel and school building are connected; the Domestic Science room is also in the schoolbuilding. The sewing-room is in Vincent Hall. Each scholar must be in his class room at eight o'clock a. m. After one hour's study all must assemble in chapel for worship, after which each student must go again to his room. All of the departments of the Institute are run according to a plan or system.

The Agricultural Department, which has been recently added, has proven to be helpful, interesting and is highly appreciated by many of the young men. This is run by Prof. Robinson, formerly of Miller's Ferry, Ala., who is well competent for the position and has been of much help to us. Through his leadership a conference, known as the Farmer's Conference of Thyne Institute, has been organized. These meetings have truly been a help to the community. Quite a number have joined and a growing interest is being manifested. Subjects pertaining to farming, or those that will be of help to the farmer, are discussed. The discussions are opened by some member of the conference, then any member is allowed to speak. The women make good use of this opportunity. Some of the best talks given were those of the women. This plainly shows that the women of Thyne are interested in farming. Not many of the girls were impressed at first, but the helpful talks of the conference proved to them that farming is not the most menial labor on earth and that beneath the sod is an honest living for every man who will plow deep enough and use the right means to bring about the desired success. The possibilities are that the Agricultural Department will be one of the greatest blessings Thyne has yet known. The people of this community have more advantages, more privileges and greater possibilities of making themselves an honored and respected people, than at any other place near us, if they will only avail themselves of these opportunities. Any one may come that will. The door stands ajar. Those who have sewing, or would make of them-selves good and refined housekeepers, or would better their condition as farmers, or would obtain a good practical education may all come. Yet regardless of these free blessings, many seats are vacant, and rooms unfilled.

The masses have not yet been educated up to the point where they can fully comprehend their condition and how we as a race are needing each individuals help. This Institute has been here for years., yet many of its graduates are failing to give to the needy world the help it needs and which they are competent to give.

But we have great hopes of the present students. There are some who have resolved to spend their lives for the needy one. The present outlook of Thyne is bright. We look back with joy over her past history and forward with greater joy to her future record. We thank God for its past, we praise Him for its present and we implore His blessings upon its future.

MISS ANNA K. WILSON.

Column after column could be filled with the wonderful story our students could tell of the work they are doing, and then the half would not be told of the great change in the lives of the people who come in contact with these self--forgetful workers and the students they train in the mission schools.

Greater results could be seen if all the people in our church had a mind to give.

Thousands are waiting for your help. Reader, are you one of those who have not done anything to carry the gospel to these waiting ones? If so, hear the call now and help with money and prayers, enjoy the new strength which will go to the toilers in the Southland and also the rich blessing which will come to the sender.

The Arithmetic of Freedmen's Missions.

By Rev. Ralph McGranahan, D. D., President of Knoxville College.

WHILE it is true that figures will not lie, yet it is just as true that they usually tell only a small part of the story. He who judges of a school simply by its enrollment, whether a day-school or a Sabbath-school, may have a very erroneous idea of its real efficiency. Mere numbers is a poor criterion. But at the same time numbers are important.

If all the missionaries in the eighteen missions were gathered into one congregation there would be the respectable audience of 140 people. That audience would be two thirds of sable hue. It would also consist of two-thirds women. There would be 16 ordained ministers of the Gospel in the company. It would be a great thing for the church if more could meet these missionaries as fifty or more of them gather yearly at Knoxville College for the Annual Bible School. Among them are as splendid missionaries as could be found anywhere.

For every worker on the field there is an average of 28 scholars in the day-schools or a total of 3985. While our missions are located in only four states, yet the students come from all parts of the country, in Knoxville College alone the students coming from 22 states, Central Africa, North Africa and Trinidad. That emphasis is put upon spiritual things as well as a good training afforded in secular things is seen in the fact that the enrollment in the Sabbath-schools is only one in eight less than the enrollment in the day schools, although the vast majority of those who attend the day-school are directly identified with other churches. That almost 3500 colored boys and girls are found in United Presbyterian Sabbath-schools means much in promise for the future.

We can almost hear the old objection that will be raised, "What can it amount to to try to train less than four thousand when there are more than ten million Negroes in America?" If it were simply a matter of helping the actual number that come directly under our influence it would still be a great work that the church was accomplishing; but when it is remembered that the missionary training multiplies itself in geometrical progression, that we are training leaders who will in turn go out to train other leaders; when thus the results of the work to the kingdom are considered, the real magnitude of the work is seen.

If the entire work of the United Presbyterian Church among the colored people were measured by the number of names found on the roll of the church membership, it certainly would not be a very big showing for forty-four years of missionary effort. But these figures tell but a very small fraction of the results accomplished. In this respect our field is a very peculiar one, and one that it is very important to understand. In the very nature of the case a church with only eighteen points in entire Dixie where members may have any fellowship at all, with its work being done for the most part upon young people whose families, in the vast majority of cases, are not only identified with other denominations, but have strong prejudices against anything that savors of Presbyterianism, and with the further fact that those with whom the contact is closest and the influence greatest, the boarders, there is the inevitable separation of the great majority from the bounds of church fellowship as soon as their school life is over: in the very nature of the case under such conditions the church membership tells very little of the actual work accomplished. There are hundreds of persons loyal to our church, and who love it above any other, who are enrolled with other churches simply because there is no church of their choice in reach. When

the reports are made up each year inevitably the removals will approach in number the accessions, but removals must not be thought of for a moment as losses. They represent gains to other denominations.

Most commendable and encouraging is the evidence of the growth of the spirit of self help among the colored churches. The total reported through the regular channels of church beneficence of $5396 by no means tells it all, as much has been contributed in the way of improving and enlarging the work at various places that does not find its way into the regular report. Quite decided steps have been taken by several of the Tennessee and Alabama stations towards the entire support of their pastor. For this purpose Miller's Ferry contributed $450, Prairie $165, Athens $100, Henderson $75, Camden and Arlintgon each 50. In every one of the stations, to a greater or less degree enlargement is undertaken on the partnership basis—that the community do so much and the Board will do the rest. In many cases it is simply the matter of the principal asking permission of the Board to make enlargement and all the expense will be met locally. There is a very pronounced and holy ambition in many of the stations to relieve the Board at the earliest possible moment of the expense of the support of their pastor, the expense of running the schools, of necessity of course, having to be met by the church.

The final result of the missionary efforts of the church among the colored people must be sought in the homes and occupations of the persons who have been trained in our missions. Those who have graduated from our missions in courses, equivalent to a high school course, number more than a thousand, while often many have received the advantage of a longer or shorter time in school that fitted them for usefulness in life. They are found in almost every vocation in life, and are an honor to their race and the schools that they attended. The larger number are engaged in the profession of teaching, which will continue to demand for some time to come more well trained and consecrated men and women than can be provided. The transformation of homes, the implanting of high home ideals that have been realized among those who have been connected with the missions, is a source of great inspiration to the workers. It is particularly gratifying that the common vice of habitual idleness is almost entirely unknown among those who have been in the environment of our missions.

The past year has been one of favor from the good hand of our God. A deep and earnest revival was experienced in many of the missions. Many souls were saved and Christians were greatly quickened. In almost all the stations there has been advancement in the various departments and there is large expectation for the year that will soon begin.

The Freedmen's Work.

Some Things the Church Should Know.

By Mrs. Maud Cotton, Henderson, N. C.

ERE the smoke of the civil war had cleared away conscerated men and women had come to the Southland to bring rescue to the so recently unshackled race which was still bound in the stronger chains of poverty, ignorance and superstition. Slowly the mist is rising and the black man begins to feel within himself powers and possibilities hitherto undreamed of.

He is being taught the fatherhood of God and though so much occurs to shake his faith, he is slowly beginning to believe in the brotherhood of man. All

denominations have had a hand in this work and our own has done valiantly, but as I look over the report of the year's work and notice the large number of missionary societies which have given nothing to this work, I am constrained to remind the church that the work is not yet ended—"the field is still white to harvest."

Does the church know and by "know" I do not mean mere head knowledge—does the church realize in its heart that there are more than ten millions of the sons and daughters of the Freedmen in the United States; and that though in less than fifty years they have wiped out 50 per cent of their illiteracy there a e still millions who cannot read or write? Does the church know that the Negro, who left bondage penniless, has acquired millions of dollars worth of property, notwithstanding which there are hundreds still in peonage and practical slavery to the plantation owners; that most of the Southern states have taken from him the freeman's right of suffrage, hiding the white illiterates behind the "grandfather clause?" Christian education appears, to us, to be the solution of these vexing problems, and the United Presbyterian church is aiding in this solution in Bluestone, Chase City and Norfolk, Va., in Henderson and Townsville, N. C.; in Knoxville, Bristol, Athens, Riceville and Cleveland, Tenn.; and in Miller's Ferry, Prairie, Caumden, Canton and, Midway and Anniemaine, Ala. Each year more than a thousand of the Freedmen's sons and daughters are trained in these schools to use their brains and hands and to consecrate their hearts, and every dollar spent in the Freedmen's work is a blessing to the giver and receiver. It pays!

If the Church could stand, as I have stood, in homes that have been brightened and sanctified by its influnce; if it could know, personally, as I know, men and women whose lives have been ennobled and lifted to a higher plane of living, because of the character building for which its schools stand,– there would no longer be a debt for the Board to face.

Our schools could be equipped as they should be for efficient work and there might even then be an embarassing surplus, as is the case in one or two of our schools of other denominations.

May I give an illustration? Several years ago there came to one of our missions an impetuous, whole hearted girl, who finally graduated. She was filled with a burning desire to carry the influence of our church into her own community. She met with many discouragements; "the Board was in debt and could not take up new work," but she had faith and prayed. She gave up a position and accepted $10 a month for more than a year just to keep up a Sabbath-school and an interest in the field. Last year that plucky little woman bought and begged logs, had them sawed and now she has a school which began with three pupils and ended with an enrollment of 77. Through Betty Taylor's influence there is in Townsville, N. C., a Sabbath-school of 101 and a church membership of 18. She has no ceiling in her building and not nearly enough seats for her audience; but she said, with tears in her eyes in a recent meeting: "I thank God that He has helped me to help my people." This is only one of the many lives which our church has started in the right direction. Does it not pay!

The Lord allowed a cyclone to visit the Henderson Mission this year. It completely blew away some of the buildings and injured them all, but spared the lives of teachers and students Does the Church know that the Board wants to rebuild this summer, but is embarrassed by debt?

The Master has blessed us spiritually to an unusual degree. The whole field reports a deeper interest in things eternal and there has been an unusually large number of professions of faith, this year. The field is white.

In his untutored state the Negro is a menace to American civilization; educated

and Christianized he is a loyal American citizen. He is not an anarchist; he seldom "strikes." One of our noted sociologists, after careful investigation, declares that very few of our college graduates have ever been apprehended for crime.

Brethren, we stand without and knock. We seek the city of refuge. Unheeding, will not the Master say to you, "This ought ye to have done and not to have left the other undone?"

The American Indian.

Facts Which the Church Should Know.

By Mrs. H. C. Gordon, Warm Springs, Ore.

FIVE years ago when we received the appointment from the Women's Board to take up work among the Indians on the Warm Springs Reservation we naturally thought it was the next thing to our going to Egypt or India; but after making it a subject of special prayer for several months we were led to believe it was the will of our Father in heaven; so accepted the appointment and made our journey of ten days across the mountains by wagons.

This, of course, was not absolutely necessary, as we could have freighted our household goods and taken the train for The Dallas, but from there we would have had two days stage drive to the Agency a distance of eighty miles, and in all probability would not have seen our freight for one, two or three months. The fact that our work is so far from the railroad gives one the impression that the field is a most isolated one, and such is in some respects the fact. For instance, we are deprived of the encouragement and inspiration that comes from association and fellowship with our brethren and sisters of the church. True we have our Christian Indians, but it should not be hard to realize that they cannot meet the need. Our hearts long at times for a brother minister or a sister of rich Christian experience with whom we may take counsel concerning the interests of His kingdom. Twenty miles of mountainous country makes the interchange of visits between the two missionaries on the reservation necessarily few and far apart. Not often more than twice a year can we find time or opportunity for this much needed social intercourse. A very limited trade can be made at the Agency Post Trader's Store, hence most of our provisions are ordered twice a year from Portland. Our nearest meat market is thirteen miles away.

The reservation is about 40 miles square and the last census showed a population of between seven and eight hundred Indians. Usually from May till October a large number of these are off the reservation picking berries and hops, hunting and fishing. This fact is very detrimental to any kind of systematic work among them.

The Warm Springs river is somewhat of a dividing line between the Simnasho Indians and those of the Agency. Rev. J. A. Speer shepherds those on the Simnasho side and Mr. Gordon those at the Agency and Sic--sicwa. Services are held at three places each Sabbath, the missionary and Indian taking alternate Sabbaths at the Sic-sicwa chapel, while the missionary's wife conducts the service at the Agency in the absence of the missionary.

An encouraging fact is that at least one half of the Indians on the reservation attend church services occasionally, thus showing a willingness if nothing more to hear the word of God. Of some of our Christians it can be truly said, they are growing in grace while humbly and

faithfully following in the footsteps of their Lord and Saviour, but it must also be said that others frequently fall into sin, from which it is often very hard to reclaim them.

One sad fact in connection with our work is, that we find the young, the rising generation, harder to reach than the old. The only way we can account for it is first, the Godless example which is constantly and strongly brought to bear upon them by the government employees under whom they are trained for ten months of the year and, second, the saloon that is forcing its way nearer and nearer to the reservation line. So many of our most promising young men have already been ensnared by the white man's fire-water and the gambling den. All the time your missionaries are allowed for the religious training of the young is one hour during the week and two hours on Sabbath, and yet one of our greatest encouragements this year was the fact that four of these young people openly confessed Christ and were received into church membership. We cannot but believe that if the church had the school under its own control much more could be accomplished.

An interesting and encouraging fact, which appeared but recently in the United Presbyterian, is the material progress of the Indian. While this may not at first thought appear to have any connection with our work it is a very noticeable fact, that those who have made the greatest progress materially are largely those who have been more or less directly or indirectly brought under the influence of the mission.

Another sad fact in connection with our work, and one that seems almost impossible to overcome, is superstition. Every once in a while we see it in the Christian as well as in those who make no profession. For example, one of our best Christians bought six $3 comforts, 100 yards of white muslin and two whole bolts of calico to bury with the body of his mother-in-law. Much as we have tried we have failed to get a satisfactory explanation from any one why they do these things. One day this week we attended the funeral of a little child. The rough box in which the body lay was large enough for a good-sized man, but not until we reached the graveyard were we informed that it was the intention of the father to have five other boxes unearthed and the contents of each placed in the large box, thus making one, instead of six graves.

Another man now sick firmly believes that his sickness was caused by an Indian doctor who, while speaking to him in a friendly manner, shot him by some unseen power and from the first had no hope of recovery. Even now though much improved he doubts whether he is going to get well and says he is now afraid to meet that man.

Such facts as these cannot fail to hinder the work of Christ; but he who came to destroy the works of the devil is still mighty to save. With him is all power in heaven and on earth and in his own time and way he will claim his own and save them in his everlasting kingdom.

Signs of Progress Among the Indians at Simnasho.

By Rev. J. A. Speer.

Mr. Speer for some years labored among the Indians at Simnasho following his work, Mr. Ashenhurst, who assumed charge of this field, recently recently resigned and Mr. Speer has returned to this work. The encouraging reports give evidence that both of these brethren among the tribes at Simnasho have been blessed in their labors.—Eds.

THE last Sabbath of December 1905, was observed as New Years Sabbath by the Warm Springs Indians at Simnasho. New Year's Sabbath is a high day in the religious calendar of these people. It has been kept by them as a solemn religious festival so long as anything has been known of them. This festal season lasts for eight days or more, the Sabbath being the crowning or high day. While the week days are devoted largely to amusement the Sabbath is strictly sacred. On this New Year's Sabbath they have uniformily absented themselves from the mission chapel, holding their own religious service in a large tent specially provided for the purpose and located usually at the chief's camp. The service consists of religious chanting, dancing, testimonies, addresses and prayers. The dancing is never promiscuous and is simply a slight movement of the body up and down, keeping time with the chant and drum beat, the feet frequently not even leaving the floor or ground. Their religion originally heathen, pure and simple, is gradually taking on some note-worthy Christian features. This year, contrary to custom heretofore, they notified the writer that they would attend service at the chapel at the usual hour. On Sabbath morning, soon after I had started fire at the church, a delegation of five, including their Smo-Holla prophet and dreamer, with an interpreter, called on me at the parsonage and in behalf of their people invited me to go to their camp and preach, explaining that there were a number of old people, also mothers with babes, who could not come to the church and that all wanted to see me and hear me. I thanked them for the invitation and told them I would go, as I always did when invited. I say "when invited," for I was not always asked to go. When I first came here fourteen years ago the chief told me none of his people would come to church on that particular Sabbath and distinctly invited me not to go to the camp, and I didn't. I mention this, for I regard it as a healthy sign of progress, for I have never received so cordial and urgent an invitation as this last one.

Arming myself with Bible Songs, Sabbath-school papers and "the sword of the Spirit" I was soon on my way to the camp. Arriving at the tent doors I was admitted by the door-keeper and by him placed in charge of the master of ceremonies, who conducted me to the place of honor and gave me a chair, apparently provided specially for me, as no other was visible; the audience of 150 or more were either standing, sitting or reclining on pallets or robes of various kinds. While I was entering the chanting and drumming ceased for a little, but was soon resumed.

In a short time all was quiet and I was told to proceed with my service. Promptly and without my asking, those who can read gathered about me and at once we were singing the Bible Songs without the drum or instrument of any kind. Their readiness to come and join with me in singing was in marked contrast with their reluctance and many excuses of years ago. Not a dog was allowed inside the door and not a person left the room until I had done speaking. I note these things because they are in such contrast with my earlier experience among these people and to me they are decidedly encouraging signs of progress in the right

direction. My theme was the Wonderful Saviour, Isa. 9:6. I never spoke to a more respectful and attentive congregation anywhere. After I had spoken a number of Indians made brief addresses, and these impressed me very forcibly with the feeling that these people are gradually, it may be unconsciously, absorbing Christian ideas and that these are in a measure displacing their own pagan worship. One said, "Our chief business here in this world is to prepare our souls for heaven," which gave me an opportunity to urge the acceptance of Christ the Saviour, who alone can do this work, for "there is no other name under heaven, given among men whereby we must be saved." Another said, "We know that Christ came to this world to save us from our sins." He didn't say "to save sinners" and then begin to look about for persons on whom to make a practical application. No, he said, "Save US from OUR sin and OUR Saviour we most need to think about and talk about for these are the things of first importance to each of us." A woman said, "My friends are all dead and I am left alone, but I know my heavenly Father loves me and when I die I want to be ready to go and be with him.." Not go and be with her friends, but with her heavenly Father. My reply was Jesus says, "I am the way" to the Father for no one "can come to the Father but by me." Another said, "I am a great sinner and I want Jesus to be my Saviour." And still another, "We are in the dark., for we are ignorant and I am glad you have come to give us light from God's Word." Which enabled me to say, be sure we receive the words of Jesus into our hearts for he is "the light of the world," and if we truly desire him as our Saviour he will not disappoint us, for he says, "Him that cometh unto me I will in no wise cast out."

The audience was painted and feathered in true Indian fashion, and why shall we blame them? It was simply in accordance with their ideas of dress and just as the masses of white people encourage them to dress. The Indian knows his most fantastic costume pleases the whites, and really we are to blame for encouraging him in his folly. Then I doubt not if these people with their beads and paint and feathers were to look in upon a moderately fashionable, white congregation some fine Sabbath morning they would see as little practical utility in much of the dress as we can in theirs. Much of their religious forms are purely heathen worship, and I hope they may continue to practice their religion until the Spirit of the Lord enables them to put the religion of Jesus Christ in its place. I would much rather take the gospel to idol worshipers than to those who worship no god. There is much more hope for a people with some positive false religion than of those who have no religion at all and who are" just as good as you are without your religion." These poor people seem to be discovering that they worship an unknown god and are feeling after the unknown. God grant that they may soon reach the light.

Warm Springs Mission.

Writing as I do from Simnasho and chiefly of the Indians in this locality, a little explanation is proper for the benefit of those not personally acquainted with the geography of the Warm Springs Indian reservation. Let it be borne in mind that the Warm Springs mission is among and has chiefly to do with the Indians of the Wascoe and Teninos tribes, while the Simnasho station has to do exclusively with the Indians of the Warm Springs tribe. The latter are much less advanced in civilization than the former for the reason that the Warm Springs have not as yet accepted the Gospel as have the Wascoe and Teninos. With this explanation in mind the reader will avoid confusion while reading statements by the different missionaries.

The excellent article from the pen of Rev. W. W. Gordon, which appeared in the United Presbyterian of April 19 on "Material Progress of the Indian," does

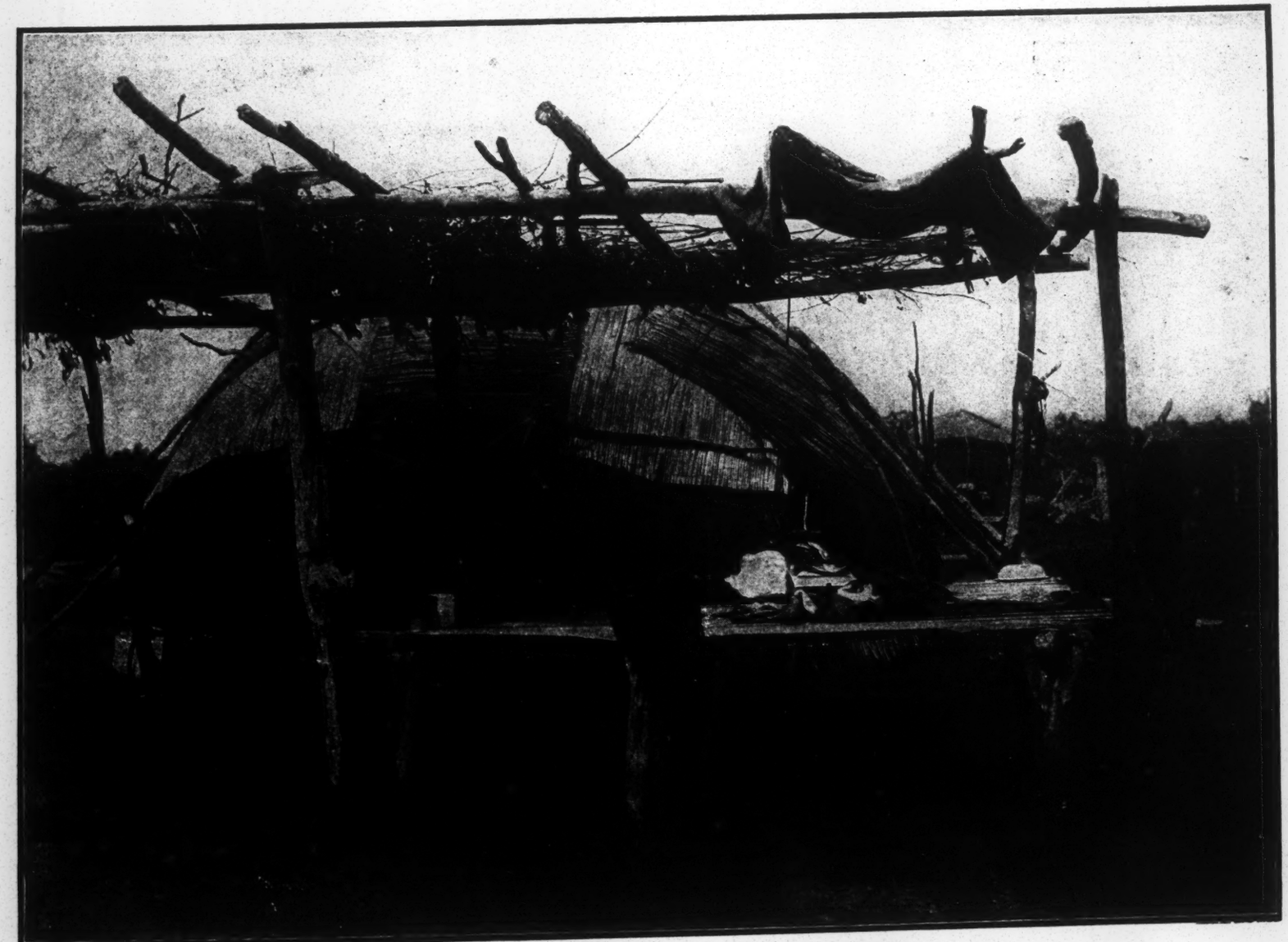
not very largely apply to the Simnasho or Warm Springs Indians. Here eight day clocks, cooking ranges, chairs and other modern conveniences are much less in evidence than they are among the Christian Indians. The Warm Springs are still living very largely in tents. A few have houses, consisting of a single room usually, but these are little occupied except during the winter months. And yet there is progress being made by these people, and when they turn their steps into the "Jesus way" this progress for the better will be much more rapid.

I am asked to give some answer to the question, what are these people doing in the line of self help? I would say first they come to church. Indians can no more be driven or ordered into church than white people. Church attendance is and must be purely voluntary. It is said that Captain Smith when agent at Warm Springs used to send out the police to collect the people into the chapel on the Sabbath. The agent may do this, for he has police authority, but the missionary has no such authority to compel church attendance, and it is well he has not. The school children are lined up and marched to the Sabbath service under the authority of the government employees. When free of school restraint these same children when grown to be men and women are not so good church goers as the older people who never felt any compulsion. This is partly due to the influence of the unchristian example of those over them in the government employ, but it remains true that church attendance should be voluntary. On last Sabbath seventy-five and Sabbath before last ninety were present at the church service at Simnasho. One-half and a little more were women in imitation probably of white church goers. A young man and his wife, who have been present at nearly every service during the winter and spring, were absent last Sabbath. I went to their home and found him a great sufferer from inflammatory rheumatism. These people live twelve miles from the church, but have attended services with most commendable regularity regardless of storm and cold. Many others are equally punctual. The Lord may be testing the faith of the church by the reluctance of this people in accepting Christ publicly, yet their willingness to wait respectfully upon the services of the Lord's house and to speak approvingly of the gospel message should encourage God's people in giving them the Word of Life.

Another mark of progress in self-help is in the matter of work. There is more hope of converting an industrious person than an indolent one; so that any improvement on this line is a very hopeful indication. As compared with a few years ago these are becoming much more concerned about work. Many of them go off to the reservation in search of employment. During the past winter some were gone for months working in different localities for white farmers and did not return until the spring work on their own little farms brought them home. This was unknown ten years ago.

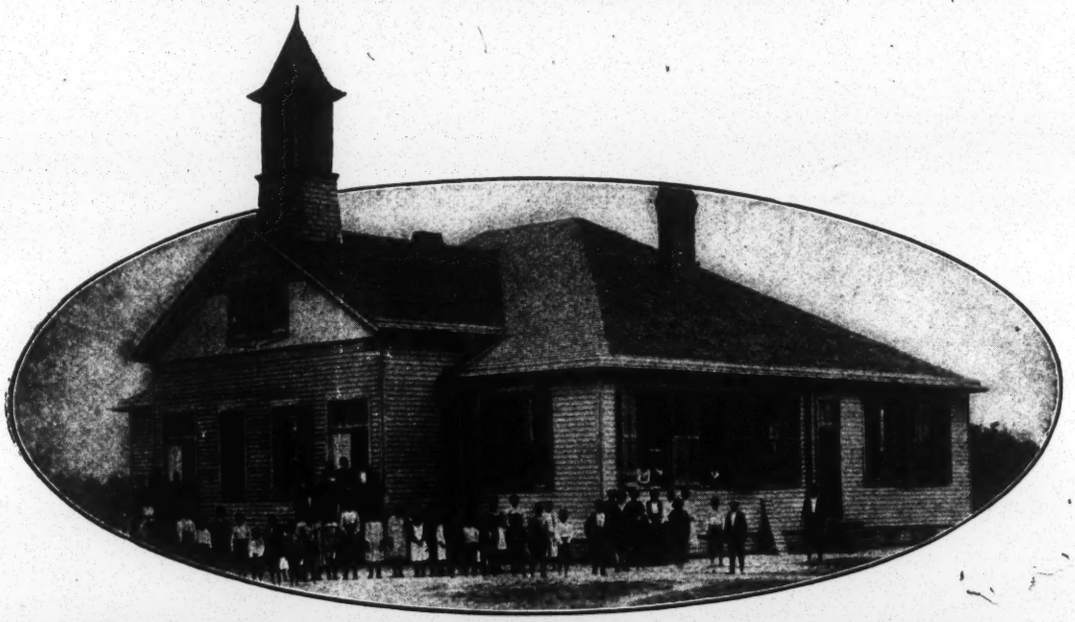
Then closely allied with this, they are manifesting a much greater interest in farm land than formerly. Formerly they settled down by a spring or stream of water regardless of the character of the land. When allotting land in severalty the agent simply gave what the Indian selected and this was often absolutely worthless for farming purposes. Many of them are now abandoning their allotments and asking to be allowed to take instead, lands that are suitable for cultivation. Thus they are adjusting themselves to the changed conditions. The idea of the "hunting grounds" is passing into history and the farm and permanent home are taking its place. The indolent Indian is still to be found, but industry is becoming more and more the rule and the younger generation is more generally making commendable effort to fence up farms and take care of themsevles.

The hinderances in their way to self help are not all of their own making. The



INDIAN HOME--MUSQUAKIE INDIAN, TAMA COUNTY, IOWA. MISS ELIZABETH CAMPBELL, TEACHER.

AT WORK ON OUR FARM, PRAIRIE, ALABAMA.



JENNIE HASTINGS GILLESPIE MEMORIAL SCHOOL HOUSE, PRAIRIE, ALABAMA.

MISSION SCHOOL, PRAIRIE, ALABAMA.

government work among the Indians is largely responsible for their helplessness. The Indian child has a surplus of school training. Statistics show that white children who get four to six months a year in a country school with manual training on the farm or in the shop the balance of the year, will not only hold their own with their city cousins who have nine months in school, but will often surpass them in the Academy or University. The child may be surfeited with books and classroom and the Indian child certainly is who is kept in the boarding school for ten months in the year. He steals away and runs home for a little change only to be brought back and punished, which increases the child's dislike for books and school. A tardy effort is now being made to give more time to the industrial training, but far too much time is given to books and the class room and far too little to the matter of educating the eye and hand in manual training.

Then again the education and training of the Indian child is not practical. It does not fit their case or meet their need and fails to prepare them for self-support. I recently visited one of the advanced Indian training schools. Many thousands of dollars are there being spent annually by the government, which accomplishes so little for the child that even an Indian who cannot read or speak English told me one day it might as well be thrown into the river. To illustrate : take the laundry department. Here washing, wringing and ironing are all done by machinery run by electric power. Even the drying was done by an electric heating arrangement. In all this there was not a single thing to teach them how to laundry their clothing with tub and wash board when they return to the reservation. They cannot afford this machinery when they go home and never being taught any other way the result is their clothing goes unwashed.

A young man returned to this reservation a few months ago from a school of good repute in the East. He has some knowledge of the carpenter's trade and was on exhibition at the St. Louis World's Fair in the department of Mechanical drawing. Here we can find nothing whatever to do in the line for which he was educated and knowing nothing else he wanders about like a homeless dog. If he will now go to work and learn farming he has an opportunity to get along and become self-supporting. But his school training has very largely disqualified him for tilling the ground. There are many others like this young man who are to be pitied rather than blamed. They were given a taste of advanced civilization and then sent back to their old surroundings where they are really more helpless than their companions who were never hoisted upon these civilization stilts. I learned years ago to have a great deal of charity for these people and if they don't make the progress we could wish for I stop and ask, Who is to blame?

J. A. SPEER.

Some Facts from Tama, Iowa.

By Elizabeth Campbell.

DEAR Magazine Readers:—We place before you some facts that we think you ought to know, although we withhold many others less complimentary to our Indian friends, because we fear it might sometime be placed within their reach.

There are at present 347 in this branch of the tribe. The births have been numerous during the past year or two, but the death rate has been simply appalling. At least twenty-four of this little band have

died within the last two years. They are fast passing into Christless graves. Two more at present seem to be near the borderland. What is the cause? Not one cause alone is responsible. An epidemic of whooping cough, during which some were unnecessarily exposed ended in pneumonia. At least six deaths were caused by their dread enemy, tuberculosis, while at least as many more were caused by whiskey.

They are divided among themselves and a bitter feud has grown out of this division, until human lives are constantly at stake. So positive is this division, that each band has its own chief and council, although the authority of the one is not recognized by the United States government. Three times in as many years the assassin has dealt the death blow, and positively in other cases has plotted against the lives of others. The mark of Cain is on more than one brow. Only the gospel of peace and good will toward men; only self-abnegation and self-sacrifice; only the sight of the uplifted Christ and such love as He showed toward His enemies, filling their hearts and driving out the hatred that is there only these can ever heal the breech between these brothers. But there is as yet no evidence of spiritual awakening, no hungering and thirsting after righteousness, nor seeking for light; only stolid indifference, or apparent aversion.

Along social and educational lines we have much cause for rejoicing. During the past year we have many times had evidence of their favor and friendship. There are very few homes now that will not give us a hearty welcome under ordinary circumstances, and our house is thronged with visitors, the month of May bringing us eight hundred and eighteen. While we have no regular school, a dozen or more pupils are in attendance frequently seldom leaving until they have had a lesson, and making a progress, that when all things are considered, is little short of marvelous. All our instruction is of necessity private and individual and requires much time and patience and a little knowledge of their language, which we have managed to acquire in various ways. If we had time to study the language now, it would

BAND BOYS AT INDIAN MISSION, TAMA, IOWA. as they appeared at the Des Moines convention.

Ma Skwa Wa Ta.

Miss Campbell. Ma Ko Pah. Jim Ma Gee, We Ko Mah. Che Ques.

No Ka Wä Ta. Joe Tesson, Jr. Earl Morgan.

be comparatively easy to get instruction, and a better knowledge of their language would make it much easier to teach them English. The music has done much to win us their friendship and has paved the way for and introduced the study of reading. Very fair progress has been made, but they are so irregular and are always ready for a change, so do not stay on one part long enough to show progress in proportion to their labor.

But no one thing has helped us so much as the medical work. With a consecrated lady physician, a member of the Baptist church, as our advisor, we have been instrumental in saving a life in at least a few cases, and in relieving suffering many times. The medicine we give is practically our only donation since a year ago last February when we discontinued our custom of inviting them to eat with us, reserving the privilege of carrying dainty food to the sick who were unable to eat ordinary fare. In homes where it was only with difficulty that we were allowed to see the sick ones, and were very strictly forbidden to give any medicine, now they send us word, even in the night, to come with medicine, and are very eager for our ministry to their sick ones.

I must tell you before closing this article that we are now equipped with a neat, attractive commodious house, quite fully furnished for the work at its present stage. We rejoice in the privilege and opportunity that is ours, to point them to a Saviour from their sins. Pray earnestly that God will hasten the day.

Sincerely yours,
ELIZABETH CAMPBELL.

Columbia Hospital.

Opened at Wilkinsburg, Penna., June 1st, 1906.

A Notable Event in the history of the Women's Association of the United Presbyterian Church

THE crowning work of the benevolent and philanthropic labors of the Women's Association and their friends, was presented to the public in the formal opening and dedicatory services of Columbia Hospital June 1st, 1906.

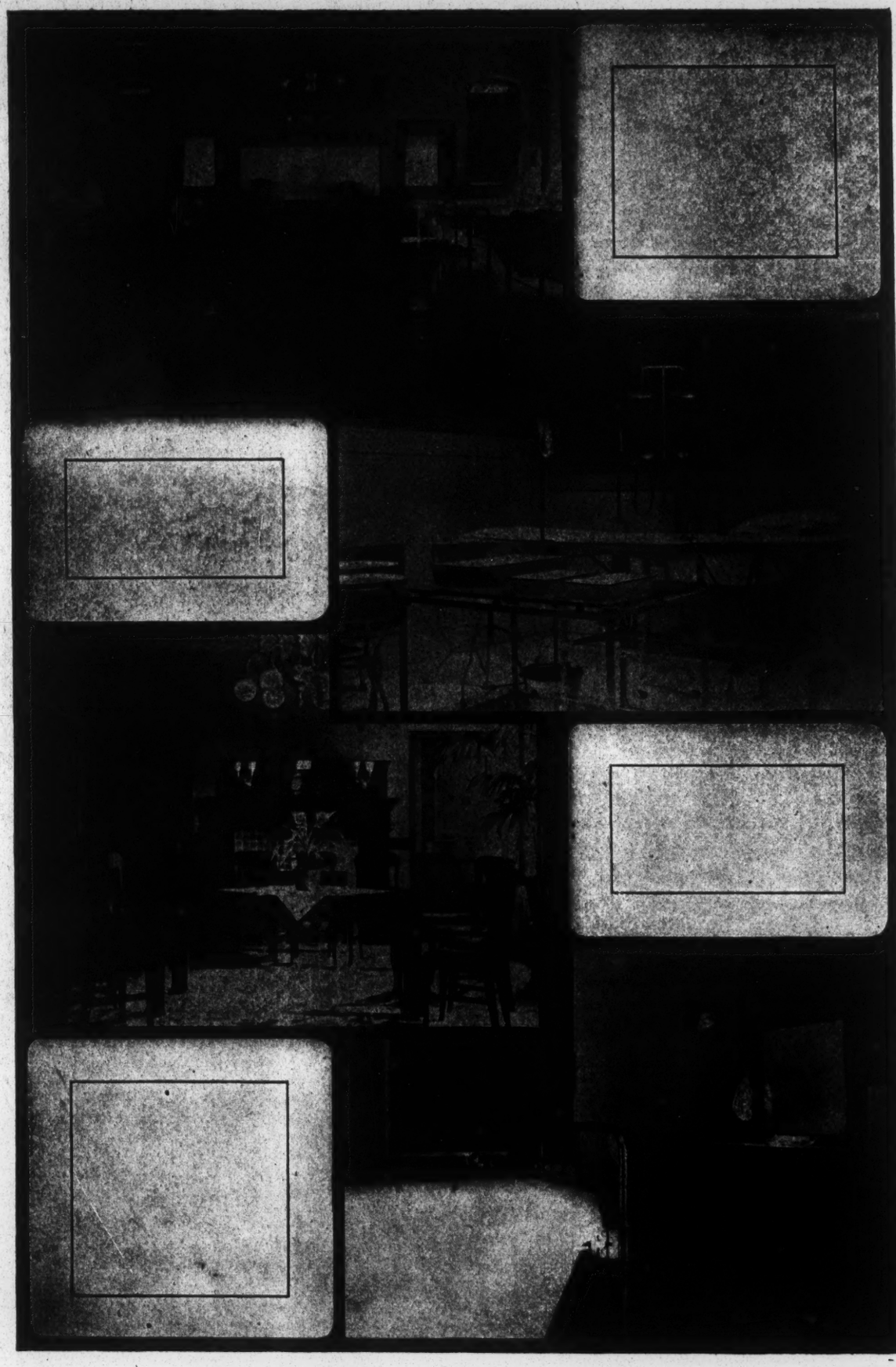
This new and handsome structure is most pleasantly located on the spacious and beautiful grounds known as the Aged People's Home. Ample and most accommodating surroundings make it an ideal place for a first-class hospital. The building is of enduring material and handsome in its structure as well as substantial in its material. Brick, stone, marble, iron and cement, both in exterior and interior, give assurance of safety and endurance and if only the ravages of time make the changes in the years to come, other generations than those who were privileged to gather at its formal opening, will come to admire its completeness and wonder at such an undertaking as it represents.

The Women's Association Was Organized in Prayer.

The story of the strange legacy, which became the inspiration of this work, has often been narrated, but is ever beautiful:

A mother lay dying. Her great faith in God and confident trust in His servant and under-shepherd, her pastor and friend, Rev. Doctor Fulton, led her to make her last will and testament in his favor, and the probating of the will was done by the same believing mother. It was simply this: "I desire my five orphans to be kept in ONE home for Christian training." Divine guidance, in company with a few good women, was sought and this element, which entered into the first step of this undertaking, has never been omitted in all the succeding years.

The Women's Association has had a



ONE OF THE WARDS

HOSPITAL BOARD ROOM

OPERATING ROOM

A PRIVATE ROOM

INTERIOR VIEWS OF COLUMBIA HOSPITAL.

remarkable career, and no one feature of their work is more important to them than their monthly prayer service. The last Friday of the month, when all business is left outside of consideration, and from 2 to 4 o'clock, the entire time is spent in honoring God who has so signally honored their work in their own lives and in the community in which their work is so well known; and also in the generous hearts of many who have made this work possible by their gifts.

The work undertaken by the Women's Association is simply marvelous. This last effort to place before the people a complete modern structure for the healing and relieving of suffering humanity is worthy of greater financiers than women have credit of claiming to be. It is said to be the most complete Hospital in the state of Pennsylvania. It is also notable in this event that it is the only hospital representing such a cost to be opened to the public FREE OF DEBT.

The work of the Women's Association antedates the work of the Women's General Missionary Society a few years, yet it never has in any instance interfered with the progress nor lessened the results of the church's larger undertakings in missionary effort. The charter members of the Women's Association are, many of them, the charter members of the Women's General Missionary Society, and are well known in the administration of the church missionary undertakings, and have their lives indelibly written in this most wonderful work of rearing three benevolent and Christian institutions to the help of humanity at home. Egypt, India and the Soudan are helped today because of the executive ability shown through the work of which we write with honorable and worthy pride. A larger area of the United Presbyterian church should assume some of the obligations of his work and in many ways it can be done.

Our privilege to be in attendance at the opening of Columbia Hospital, impresses upon us the further privilege of naming at least one woman who has so untiringly and so full of faith given herself to this work—Mrs. H. C. Campbell, whose labors everywhere are equally as efficient and devoted. The church in the closing years of the 19th and beginning of the twentieth century owes very much to the careful, aggressive work and rare executive ability of this woman, who has been honored for twenty-one years as the presiding officer of the Women's Association.

Below are some items of interest concerning the new hospital taken from the United Presbyterian, issue June 7th, which the Women's Missionary Magazine take the privilege as well as the pleasure of adding to their greetings and good will for the work of Columbia Hospital. Four weeks from the opening 47 patients were in the Hospital, and many words of praise have come for its successful management.

M. E. M.

From the United Presbyterian :

"It is ahandsome brick and stone structure erected at a cost of $190,000. The equipment has cost fully $20,000 additional. Other thousands have been expended in the endowment of beds, rooms, wards, and as memorials of friends. Practically all the rooms and offices on the main floor have been endowed or made memorials. Two rooms have been endowed by Andrew Carnegie, one in the name of Mrs. Andrew Carnegie and the other in the name of his daughter. The value is $16,000.

"The board of managers' room to the right of the entrance has been fitted up as a memorial to Mrs. William Miller and the president's room has been made a memorial to Mrs. Mary J. Scott. The office has been furnished in mission furniture by the Bible class of the Sabbath-school of the Sixth United Presbyterian church, North Highland avenue, in honor of Dr. R. Russell and Mrs. Russell. Other endowments and memorials on the main floor are: Children's ward, George B. Hill, Jr.; reception room, Baum Brothers; board dining-room, S. C. Grier;

one ward by Hugh C. Campbell and another by George B. Hill. On the third floor rooms were endowed or furnished as memorials to Miss Mary Herron, Mr. and Mrs. S. W. McGinniss, Campbell B. Herron, Thomas Mahon, M. D., Mrs. Margaret B. Kiser, Mary A. Carson, (wife of Rev. J. G. Carson, D. D., Xenia, O.,) and a private ward to the late Rev. Dr. Samuel Collins and wife.

On the fourth floor a room was endowed in memory of Elizabeth J. Arnold and another by James Murray Scott. Memorial rooms were fitted up in honor of Dr. Semple, Mazet Hultz and Mesdames Thompson and Scott. A ward has been opened in the name of Dr. J. B. Herron and an operating room bears the name of C. J. Vincent, M. D. Ward "A" has been furnished in memory of James M. Fulton and wife. The solarium has been made a memorial to Mrs. O'Neil and an endowment will be made in the memory of Miss Sadie Armstrong.

Small wards were endowed for $25,000, rooms for $8000.00 and beds $5000.00 each. A number of other rooms and wards will be taken by endowment and as memorials.

The hospital is one of the handsomest in Western Pennsylvania. For more than two years the buildings have been in course of erection and each contractor has been paid as soon as his work has been completed. The money was raised bythe members of the association and has been received mostly as free will offerings.

The main building is four stories, with a large court in the rear. Servant's quarters and store rooms are on the ground floor and the operating rooms are on the top floor. Behind the main building a neat brick building has been erected as the home of the nurses. The buildings are on the site containing the Home for Aged People and the lawn of both institutions is being laid out with broad walks and drives and flower beds. There are quite a number of large trees on the property. The interior of the main building is finished in hardwood and marble floors. The operating rooms have been fitted with the most modern equipment. Immediately after the opening of institution will be ready to receive patients.

The hospital has been erected to take the place of the Memorial Hospital, located in Allegheny for many years. The old institution is being kept open to take care of the sick children from the Orphans' Home on the same site. A training school for nurses has been opened at the new hospital and an efficient corps of physicians have been secured to care for the patients.

The hospital will be essentially a CHRISTIAN institution. Bibles will be placed in all the rooms and the help, including the nurses, will be required to go to church at least once every Sabbath and to chapel service each day. No person will be employed about the hospital addicted to the use of liquor. . . . .

The hospital can accommodate from 140 to 150 patients. They will be under the care of Mrs. S. A. Aikens, the superintendent ,and three head nurses, who will have the training of 16 pupil nurses. The resident physicians are Drs. J. S. Lambie, C. S. Ecker and E. James."

Study for the Month.

SEPTEMBER—FREEDMEN AND INDIANS.

1. The Geography of Freedmen's Missions—Study the map; three groups: Eastern, Tennessee, and Alabama; the latter only in the Black Belt.

2. The Arithmetic of Freedmen's Missions—Number of scholars in day school and Sabbath schools; church-members; amount of contributions; amount given by the colored people to help themselves. Number of graduates of the schools; conversions. Enlargements during the year.

3. The History of Freedmen's Missions—Sketch the lives of the martyrs and heroes: The Vanattas, Joseph G. McKee, Miss E. B. Wallace, J. L. Cook, and others. Sketch history

of the outgrowth from Knoxville College of the other missions in Tennessee and Alabama. Learn what graduates are doing. Number criminals and idlers from the Missions.

4. The Science of Freedmen's Missions—Save the home and save the race. Show how everything in the work looks toward making good, pure, clean, and cultured homes.

5. The constant, unswerving aim of Freedmen's Missions to save souls—Daily Bible study; house-to-house visitation; vigorous and active mission work.

6. Consider the influence of the Missions and Mission Schools upon the Indians.

7. What is the Indian doing to help himself—Evangelization the supreme need of the Indians.

8. Give some facts from each one of our own missions among the Indians.

LEAFLETS FOR SEPTEMBER.

Reviewed by MISS MARGARET MCLAUGHREY.

I. ON WORK AMONG THE FREEDMEN. "*Historical Sketch of Freedmen's Department.*" Women's Board Series, Number Four; single copy 3 cents, per dozen 30 cents. This is a clear, concise statement of the work of the women of our Church in the South, prepared by Dr. C. Jane Vincent two days before her death.

"*Home Influences Among the Colored People.*" By Booker T. Washington; price two cents per copy. A vivid picture of the degraded home-life of the ignorant life of the ignorant Southern Negro, and valuable suggestions, by one who knows as to how to remedy this state of affairs.

"*A Silhouette.*" By Mrs. J. A. Cotton; price 3 cents per copy, 30 cents per dozen. Mrs. Cotton read this address before the Convention of the Women's General Missionary Society at Xenia, Ohio, May, 1902. She makes an eloquent appeal for aid and sympathy for her race. A very interesting leaflet.

"*The Boy who wanted to change his skin.*" By Mrs. F. D. Palmer. Published by the Freedmen's Department of Woman's Board of Home Missions, of the Presbyterian church; price one cent each, 75 cents per hundred. A pathetic story of an ambitious colored boy.

"*How Sarah Margaret was Took.*" Published by Freedmen's Department of Woman's Board of Home Missions of the Presbyterian Church; price two cents each, $1.50 per hundred. A good story about a little colored girl who was very eager for an education, and how she got it; especially useful in Junior or young ladies' missonary societies.

"*The Freedmen.*" Questions and answers for use of Junior missionary societies. Prepared by Rev. J. M. Fulton, D. D. This leaflet is divided into four lessons, giving much information in a simple form; price 3 cents per copy, 30 cents per dozen. Published by the Women's Board of the United Presbyterian Church.

II. THE INDIAN. "*Historical Sketch of Indian Work.*" Women's Board. Series, Number Five; prepared by Mrs. H. C. Campbell, Home Mission Secretary. Published by Women's General Missionary Society of the United Presbyterian Church; price 3 cents per copy, 30 cents a dozen. A brief but complete history of the Warm Springs Indian Work, and a description of the Musquakie Indians, located at Tama, Iowa.

"*Outlook on the Indian as he is to-day.*" By George Lawrence Spinning. D. D. Published by the Women's Board of Home Missions of the Presbyterian Church; price one cent each, 75 cents per hundred. A hopeful view of the modern Indian, showing that the Indian is rapidly becoming civilized by means of the government and mission schools.

"*Our Red Neighbors.*" By Hon. T. J. Morgan, Ex-Commissioner of Indian Affairs. Published by the Maryland Baptist Mission Rooms; price two cents. A concise statement of the claim of the Indian upon us for a Christian education.

"*Indian Wrongs and Rights.*" By Annie W. Armstrong. Published by the Southern Baptist Church; price 2 cents.

Condition of Indian Children in the United States." By Mrs. Galusha Anderson. Published by the Women's Baptist Home Mission Society; price two cents per copy, 15 cents a dozen.

"*The Native People of the United States.*" Questions and Answers for the use of Junior Missionary societies. Prepared by Mrs. Jeanette C. Alter, and published by the Women's Board of the United Presbyterian Church; price 2 cents each, 15 cents per dozen. Much valuable information and a map of the Warm Springs Indian Reservation are included in this leaflet.

"*An Indian Story.*" For Very Little People, published by the American Missionary Association. Excellent for the Juniors.

Order these leaflets from Miss Elizabeth Caughey, Literature Secretary, Otto, Pa.

The July number of the Magazine (The Annual Report of the W. G.M .S .) is indispensable, which any one can secure by sending 10 cents to Mrs. S .M. Kelso, Xenia, Ohio.

"Historical Sketch of the Freedmen's Missions of the United Presbyterian Church," is a small book published by the printing department of Knoxville College. It will furnish valuable material for the third topic. Send to Dr. R. W. McGranahan, Knoxville College, Knoxville, Tenn. Price 50 cents. The money realized from this book is devoted to the College.

The Annual report of the Board of Freedmen's Missions (the present Board) can be secured from the Secretary, Dr. J. W. Witherspoon, 1703 Buena Vista st., Allegheny, Pa. This report is also in the "Minutes of the General Assembly."

The Indian missions are all under the care of W. G. M. S., so that the only report is that under the Home Mission report of Mrs. H. C. Campbell in the July Magazine.

Any one desiring to study the Indians from a broader view can send to the Commissioner of Indian Affairs, Washington, D. C., for last Annual report. It will be sent free and will be found to contain much interesting matter.

Foreign News Budget.

EGYPT.

Miss A. Y. Thompson writes as follows:

As a person goes about among the houses in Egypt, it becomes apparent that instruction in total abstinence is necessary. Recently some of us were invited to an evening dinner and entertainment which followed the public engagement of a young man whose mother was at one time one of my pupils, and we have women's prayer-meeting sometimes at her house. Miss Walker and I went, not expecting to remain long, but we could not well leave before the dinner, which was hurried up for our sakes. A number of elderly women sat down with us, some of whom were of wealthy Coptic families. The bridegroom's brother came, anxiously asking us what kind of drink we would take—wine, beer, etc.—adding that every kind could be had. Of course, we declined to take any, and I heard the Bible woman afterwards smile and say that we had made all these women "fast" from the champagne, which they expected to have. She said, also, that at the engagement of one of their relatives, they had spent one hundred pounds (about $484) for different kinds of drinks for the evening.

Miss M. A. Smith writes of an orphanage commenced in one of the school, in her charge.

Some years ago (eleven, I think it was) a Mr. and Mrs. Fowler visited Cairo and were very much interested in our mission work. They were deeply impressed by the poverty which they saw, and especially were their hearts made sad by the many poor, neglected children they saw in the streets, some of whom had sore eyes and some were entirely blind. They wished to do something to save these poor, neglected ones, and on their return to America they began to collect funds to build an orphanage, and asked our mission to take charge of it. But our workers were so few that no one could be spared for that particular work, and so it was put off from year to year until last winter. At the meeting of our association, the subject was about to be postponed as in former years, when the writer offered the plan of beginning it in one of the schools in her charge, and with the help of a faithful teacher to begin to carry it on in connection with other work.

On the first day of March, 1906, we received our first orphan, Galila Solomon, eight years of age, from the village of Meadoom. Some weeks after, her cousin Gohera (jewel) came to us. These two little girls both have a very bad kind of sore head and have to be kept to themselves somewhat. Their hair has been shaved off and they are under a doctor's care, but we hope they will soon be cured. The third is a sweet little girl of about the same age as the two first. Noor (light) is her name, and she is almost blind and is learning to read with the type used for the blind.

A week ago two dear little Syrian girls were brought to us. They are not orphans, but are no better off than many who are without father or mother. Their mother ran off with a Mohammedan, taking her three little girls with her. She put them into a Moslem boarding school and gave them Moslim names. The eldest, nine years of age, was about to be married to a Moslim when the father recovered them and brought them to us. The eldest was put into the boarding school, and the younger ones, Rosa and Hind, aged five and three respectively, were put in the orphanage. They are very interesting, but they will take much

care before they are able to care for themselves. Will you not, dear friends, pray for these little ones, that they may be brought into the fold of Christ and trained up to work for him?

Miss May Rose Hart writes from the American Mission, Zagazag.

It is now the last day of May. The summer has properly set in with its long, hot, wearisome days, but the nights are quite pleasant. As I sit writing at ten o'clock, there is a pleasant air going, and were it not for the dust and the ever-present fleas, one might fancy herself far away from the land of the Pharoahs.

The last Sabbath in May we observed the ordinance of the Lord's Supper. Doctor Finney, of Alexandria, was with us and there was an encouraging congregation. Our attendance on the women's side of the church has not been so good for a time on account of an increased effort being put forth among the Copts. A new priest has come to town, who is very zealous, and he forbids the women to come to church or to prayer-meeting, and some of them are forbidden to have their lessons from our Bible teacher. They try to retard our progress all they can, but yet our two teachers, this month, gave 669 lessons and read portions of Scripture to 684 other persons, or an average of forty persons a day.

We are thankful for the promise that His word will not fall to the ground void, but will accomplish its mission. May he help us to sow beside all waters, knowing that it is God's part to give the increase.

INDIA.

Miss R. A. McCullough writes from Gujranwalla:

Our Bible school for the workers and their families began this year, April 16, and closed May 16, with a dinner given by them to the missionaries and those who had helped with the teaching in the Bible school, which was a new departure, and shows progress in the right direction. I was told when the invitation was given me, that the dinner was a thank-offering from them to us for the teaching we had given them. (Formerly they wanted us to give them a dinner, but we never did but once.) After the dinner there was speech-making and pleasant talk, which drew us all nearer together; then a psalm was sung and a chapter read from the Book so dear to us all and prayer offered, after which the band separated with hearts full of thankfulness for God's help and protecting care.

For while Gujranwalla City was so plague-stricken and half of the inhabitants, as was said, had fled to other places and three-fourths of the shops had closed, and from among the inhabitants left there, from fifteen to twenty deaths occurred daily, at first the deathrate was higher. In spite of all that, here on the mission compounds, only a mile and a half from the central part of the city, with the Industrial Home and the Girls' Boarding School and the catechists and teachers and their families from the district, making between two and three hundred people, yet not a single case of plague occurred among them. There was no quarantine for adults, but care was taken about disinfecting clothing, etc., when returning from such places.

We feel we have very great cause for thankfulness, especially for the proof we have had of God's faithfulness to his promises when we lay hold of them in faith. He kept us in peace and quietness, although our hearts did ache for the sorrows of the poor people.

Miss Emma M. Minger writes from the Memorial Hospital.

After spending a very pleasant winter in camp with Miss Martin, itinerating in Sialkot District, I am again in the hospital with Doctor White. This time I am under appointment of the Missionary Association to take part of the burden off Doctor White by attending to the care of the indoor patients. There were many things to be talked over and looked after, and the nurses, too, the dear, faithful girls, have not yet learned to take much responsibility, so it has been a busy time.

Those who call at the hospital these days think we are in an untidy and torn-up condition, for there are bricks and pieces of brick lying about everywhere and much dust in the air, caused by the tearing down of parts of walls. But we are hoping that out of this disorder and chaos we shall soon have a nice new building ready for use as hospital wards. Any one looking into the hospital, crowded as it is these days, would surely say it cannot be finished too soon.

We have had an unusually large number of patients all winter and spring. Plague has been very bad in the city, but it has somewhat abated now. It is terrible to see the hardness and carelessness of the people through it all, though some of the women who come to the dispensary and from homes where deaths have occurred, *do* seem to be touched and listen very quietly and respectfully to the Bible teaching

We always have a song, Scripture reading, and prayer with those who are assembled before the work begins, and the way many of them join in the "Amen" at the close of the prayer is pretty good proof that they have been listening. We have had three of the daughters of one of our pastors in the hospital for some time. They are such dear, patient girls, and the mother also, who is here with them, has borne her severe trial so bravely and with such perfect resignation, that we feel they are an example to all the people about them.

Editorial.

Women in Christian Missions.

"The Lord giveth the word. The women that publish the word are a great host."

The annual report of the Women's General Missionary Society has been given to the church in a volume of one hundred and twenty-four pages. In addition to this is the statistical report of forty-two pages in nonpariel type, inclusive of two additional pages in body of work. This number should be in every household of the United Presbyterian Church.

Judging from the questions received and inquiries made there are many who never open the pages of this annual number. The magnitude of the work as given in the yearly reports is a continual surprise to those who study these pages, and a more grateful appreciation of its management is the result. The reports were never more inspiring. Following the year's work of the different secretaries, the notes of praise and thanksgiving in the foreign department as the different missionaries give their report, is exulting with joy. Labor, self-denial and great sacrifice are lost sight of in the grand chorus of thanksgiving therein expressed.

This strain of joyousness in the year's work comes alike from the fields at home —South and West, Northwest and East, all unite in saying it has been a wonderful year of grace. Nothing in the history of women's work exceeds in largeness and encouragements the written words and long list of figures necessary to give this message of the year.

Back of it all is the faithful service of the woman who has not forgotten her monthly missionary meeting nor her offering. Following that is the constant and efficient services of those who transact the presbyterial work and its meetings. Paramount in diligence and of greater responsibility, requiring the most exacting care and thought, giving days to their several departments, is the long list of secretaries of our Women's Board, who give their time without money and without price. With no intentions of praise to embarass any one, nor to draw comparisons with other departments of executive management, it is but just to say that the record of the year's work, as given in July number of the Women's Missionary Magazine, is remarkable for the lack of expense in its management; also for the fidelity of women to its increasing responsibilities. There are no salaries nor paid assistant secretaries. Each department expends its own time and energies freely and its financial management is very remarkable. Without making comparison, but to attract the attention of our readers, we refer to the herculean task of compiling the forty-two pages of statistics that close this volume. As the expense of placing this in print alone is three hundred dollars some appreciation of mechanical labor is suggested. Yet for years the same secretary has received from Presbyterials correctly, and too often incorrectly, this important part of our women's work, and and arranged in convenient form this valuable reference. From every secretary there flows a stream of faithful love and service that gladdens the church and extends her borders in all lands wherein we are called to labor. The executive and the spiritual growth of once untried and undisciplined women has come to be of incalculable value to the mission work of the church.

It would be rare to find any one who would question the value and importance of women's work. If there are any it is

from neglect to know of her wide field of usefulness. To the women more especially we write unreservedly in praise of the management of the women's missionary enterprise. The greatest sorrow exists, that but a portion of the membership of the church enjoy a rightful share in the labors of this work. If the uninterested and irresponsible .number were added; if the systematic contributions so often presented by the unparallelled estimates of our Thank-offering Secretary were in practice, the record so proudly referred to in these lines would be increased many fold.

Now the work of the new year is on its way. In the foreign fields most entreating are the appeals for more laborers. In the home land there are possibilities within reach that would help win America for Christ.

We engage our time, our energies and give of our means when we are devotedly interested, and we obtain this interestedness often by information. Therefore there is no volnume before you so important to the future of our work as the carefully prepared report contained in the July number of the Women's Missionary Magazine, furnished the readers by a large expense to the Women's Board. Read it prayerfully.

The Women's Missionary Magazine.

On its twentieth anniversary.

With pardonable pride we invite the attention of our readers to the new appearance we present in this month's issue of the Women's Missionary Magazine. As we approach our year of young womanhood it is not singular that we wish to put on a new garb; and not only for the progressive influence of our periodical, but even more in behalf of the opportunity afforded; in the new arrangement for doing good. We hope the outside appearance may attract and interest some to open our pages and be benefited by its contents. Dear readers of the Magazine, there is no effort or outlay within our possibilities too great for the cause represented in the publication of your Missionary Magazine.

Some of the Committee are retrospecting at this anniversary and our hearts join in their reminiscence. TWENTY YEARS AGO it was no small undertaking to assume the publication of a Missionary Magazine in the conservative United Presbyterian church; especially when it meant women who had to begin with experience, plans and finances, unprovided by the church. There remains but one of that original committee, Mrs. Hutchison. Mrs. Carson and Miss Sallie McDowell, have entered eternal life. Mrs. Patterson, who gave such valuable force and excellent financial management to the early work of the Magazine, withdrew with her sister, who, as an invalid, engaged her time and love for many years.

No financial disaster has occurred nor has it been necessary to exact any help at any time for its support; There are many, many good women throughout the church who have continued for years our friends and supporters in procuring subscriptions for the Magazine. Added to this there is a long list of efficient contributors in the home-land and in the foreign fields who have made the Magazine a readable and instructive periodical—giving what our readers needed upon all subjects referred to be published for our studies and other missionary information. The work could not have prospered but for these many friends who have helped to assume the responsibility of publishing a Missionary Magazine.

These experiences crowd upon the hearts of the senior members with great loving remembrance and with keen appreciation of those who have added monthly to its interest. The publication of the Magazine has always been with one firm, Marshall & Beveridge. A few years ago the Magazine suffered a great loss in the death of Mr. Beveridge. Mr. Marshall has grown into the lives and labors of those whose names and faces have ap-

peared during these twenty years, and the interest he takes is valuable as well as efficient to the welfare of this periodical.

So long as it is God's will to continue this work under the present management may there be a continuance of health and strength, and executive ability to the senior members; and those who assumed with fear this great duty more recently ask for no greater recompense than your continued appreciation and support so loyally given during the many years of its existence. Without any questioning it will be so.

As we close this form great preparation is being made in our nearest city, Dayton, Ohio, for the Bi-ennial Meeting of the Young People's Christian Union Convention. The program is sufficient assurance that there will be a good representation from the mission field, as also from the church at home to provide all that our young people can possibly receive in five days.

Dayton is one of the handsomest cities in the West. The cordiality and freedom from its citizens will make the stay a pleasant one. For the welfare of the work represented in the coming of young men and women let there be much prayer that the time and means be not spent in vain. The Women's Missionary Magazine extends a welcome in its close relation to the Convention.

Important Notice.

Owing to increased demands upon the columns of the Women's Missionary Magazine in its publication of the contributed articles relating to the mission work it represents, the growing interest to procure helps and reference through its monthly contributions also of the correspondence and reports relating to all departments of work, the Women's Missionary Magazine will discontinue the publication of resolutions, memorial to departed friends and members of missionary societies. This action of the Committee will begin with the OCTOBER NUMBER. There will be substituted only the notice of the death at a reasonable price to cover expense of space required. Thanking our subscribers for their patience in any unavoidable delay in the past we hope to serve all in the most acceptable manner.

MAGAZINE COMMITTEE.

Regularly and in attractive style and with good matter appear the AURORA of Knoxville College and The Black Belt Missionary of Miller's Ferry, Alabama, two good periodicals under the management of our Freedmen's mission at these places. Our interest and good will exist toward these cotemporaries though not frequently noticed in our columns.

Word comes that Mr. Ballentine, in Sialkot, has had a second illness. It is only a few months since his recovery and anxious thought, as well as earnest prayer, is the burden of his friends in his behalf. There are others whose illness has been reported, but whose recovery is about assured. Our work and anxiety in behalf of the opening fields and lack of workers will wear any life to the edge.

No question but that the church at home must provide for their growing fields, and greater encouragement given to induce new missionaries to enlist, as few wish to undertake the impossibility of doing more than their strength and time can sustain.

Announcement.

The Women's Missionary Magazine will be given for one year without cost to any one sending ten subscribers (new) between now and January 1st, 1907. Help the Magazine to improve by your efforts to obtain new subscriptions.

Wanted--Help. Now.

The time for ingathering of delicious fruits is now at hand. In behalf of the three institutions under the management of the Women's Association we urge a contribution of canned fruit.

Dear friends, those who are dependent

upon the successful managemnt of the Orphans' Home, Aged People's Home and Columbia Hospital appeal to those who can spare from their crowded shelves some canned fruits, sweet wine and jelly. Many for years have remembered this need. Let this appeal reach others that their shelves also may be supplied for the comfort of the needy, and our own will be the sweeter for the generosity. See the proper address for sending your barrels of fruit on inside of cover of the Magazine.

M. E. M.

Our New Work Among the Freedmen.

Arrangements are being made to introluce a new department, that of Nurse Training, in our mission work at Miller's Ferry, Ala. This mission is located in Wilcox county, a little south of the central part of the state, in the very heart of what is called the "Black Belt" region. The work here has been very prosperous and encouraging. We have a school of over three hundred pupils many of whom are boarders. The boys and girls dormitories are both crowded.

During a recent siege of illness, the need of some provision for the sick and the need of knowledge of caring for the sick so impressed itself upon one of our workers that a very earnest plea was sent to the Women's Board to provide for these needs. The death rate among the colored people in this vicinity has been very high, owing largely to their ignorance of the laws of health, ignorance of the most simple remedies and of proper care of the sick. The nearest physician is ten miles away, and his charge is ten dollars for every visit, so the people can not always afford to call a physician, nor have they the knowledge or means to follow his directions as there is little opportunity of properly caring for the sick where a large family live in a one, or at best, two-roomed cabin.

Instruction and training in properly nursing the sick will not only be a blessing to the community but will also open a new field of usefulness to the colored people. They will not only be able to do much good in ministering to their own race but also the way will be open for them to enter the homes of the best white people as nurses. A leading physician of that part of the state said to me, when visiting the mission last November, that for one white nurse, he could place three colored nurses if properly trained. Thus a splendid opportunity will be given them to break down the race prejudice which still exists in the hearts of many of these southern people.

While the Women's Board were considering the plea, which had come to us, favorably, but were hesitating because of the lack of funds, a kind friend, who has asked that her name be withheld, gave us $1000 to be used in erecting a building as a memorial to her mother, who had always been interested in work among the Freedmen.

We felt that God had opened the way for us to undertake the work, in this provision for the necessary building. Judge William Henderson, of Miller's Ferry, who has always been a staunch friend and supporter of our work, generously donated a plot of ground upon which to erect the building; and Mr. J. L. Beatty, of Pittsburg, Pa., kindly prepared the plans for us.

The building will be erected this summer, and is to be known as the Robinson Memoral Infirmary. This will be used as a Training School and a Home in which to care for the sick, both of the school and of the community. The work will be in charge of Mrs. Tillie E. Johnson, who is now taking a special course in nurse training.

The building will contain an office and class-room, two wards, one for boys and one for girls, two private bed rooms, two bath rooms and a kitchen. While the building has been provided for, no provision has been made for the furnishing of it. Are there not other kind friends who will provide for this? A contribu-

tion of $50 will furnish a bed in a ward as a memorial with the privilege of naming it, and $100 will furnish a room with the same privilege.

Who will be first to respond to the need of this worthy cause? I shall be pleased to hear from any one who will help us in this work and glad to give any further information in regard to it that may be desired.

MRS. R. A. ELLIOTT,
Freedmen's Secretary.
2102 Sidney St. Pittsburg, Pa.

Young Women's Department

MOTTO: { "Only one life, it will soon be past,
Only what is done for Christ will last."

General Secretary--Mrs. N. L. Wallace, Glenosborne, Penna.

OUR SPECIAL WORK—THE SUPPORT OF

Miss Anna L. Torrence, Los Angeles, Cal.

Miss Christianita Totten, Henderson, N. C.

Miss Sue Cooper White, Pasrur, India.

Miss Bessie McCrory, Assiut, Egypt.

POEM.

Let me but do my work from day to day
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom,
Of all who live, I am the only one by whom
The work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

HENRY VAN DYKE.

Secretary's Message.

Dear Young Women, shall we accept the Livingstone FORECAST for the year's "ANYWHERE PROVIDED it BE FORWARD." God's progam for King David is also suggestive.

GOING
GROWING
GREAT

II Samuel, 5-10 margin

FIRST. What are you personally and as a cirle going to do in the way of pledging to the support of the four missionaries? What part of the two thousand dollars is to be your share?

SECOND. If the measure of prayng is the measure of g r o w i n g the daily noon hour for prayer for the young women's missionaries will add to your spiritual stature.

THIRD G r e a t interest it is thought may be aroused by following a suggestion that has come to your secretary. That the young women provide a paper for each month to appear in the Women's Missionary Magazine making in all twelve letters from twelve different societies. These monthly talks to take up the successful conduct of missionary circles, presenting and discussing practical methods, program hints, etc. Your secretary has already solicited four of these letters and begs the privilege of fitting these papers to the allotted space in the Magazine.

FOURTH G r e a t e r intelligence on mission subjects is desirable and possible through a regular course of reading. Is it the wish of the young women to enter a second contest? The young women's circle, of Monmouth, which captured the first prize in the Leaflet Contest, reports the "game was worth the candle," although it would be hard to express in any but a common place way what it has

meant to us. Certainly we are better posted on our own church work. We have a broader conception of what other denominations are doing along missionary lines. We have clearer views of the meaning of the tithe, a better understanding of the great number in other lands who are of the same human family with us, but not yet "heirs of God" and a deeper sympathy and closer touch with the many who in our home land who need our help. Immigrants, Mormons, Indians, Mountain Whites, and such an aggregate of interests, we would probably never have had without the incentive that came with the contest to read and read. One reader said she could not tell what the contest had done for her; it was like entering a new realm of interest to her. We found too that others in our famiiles and among our neighbors became interested and were glad to borrow our leaflets to read, and while it meant concentration of energy, and a good deal of time for some of us who read as many as four hundred and fifty it was well worth the expense.

May we hope for an early reply to these suggestions for the year.

Yours in His Service,
Mrs. N. L. WALLACE,
Sec'y Young Women's Work.
Glenosborne, Pa., May 25, '06.

"Prayer and pains through faith in Jesus Christ can do anything."—*John Eliot.*

A Day with the Musquakie Indians.

To one who is interested in mission work there is scarcely an experience that gives keener pleasure than an opportunity to visit a mission station. Such an opportunity came to a party of ten who visited our mission among the Indians at Tama, Iowa, at the close of the recent convention at Des Moines. One day was spent at the mission and many interesting facts were gathered from the missionaries, Miss Elizabeth Campbell and Miss Margaret Taylor, concerning the Indians and their work among them. These Indians consider themselves superior to the "pale-faces" for did not the Great Spirit make them of red earth, as their name Musquakie, signifies, while he made "the pale-faces" of white earth? Of their early history very little is known except that they first appeared in Rhode Isalnd, but as civilization advanced they moved west along the lakes and we next find them at Green Bay, Wis. Not agreeing with their Indian neighbors there, they moved again and settled on the present site of Chicago. There they remained until the French, envious of their location on the lake, laid plans to exterminate them and they were compelled to move once more. This time they hoped to go so far from the white man that they would never see them again.

Their next settlement was where Dubuque, Iowa, is now located; there they remained happy and contented until the government, wishing to obtain their land, began to treat with them for it. An agreement was finally reached by which the Indians were to receive bonds yielding four per cent interest annually in payment for their land, and were to be transferred to a reservation to be selected by the government. A reservation in Kansas was at length selected and the transfer made, but the Indians were not happy and many of them died from home-sickness and disease. Finding that it was impossible for them to live there they to return to their beloved Iowa, which they reached after meeting many difficulties and enduring many hardships. They bought a tract of land near Tama and as they have been able have added to it until they now own over three thousand acres of good farming land.

The tribe numbers about three hundred and forty-five members, part of whom live in one room cabins with no furniture except a stove; the remainder in wickups scattered over their land. This was a surprise to the visitors who expected to find them living in a village, and indeed they did until a few years ago when an epidemic broke out among them and many died. Then the tribe decided it was better to live isolated and new homes were built. This was not a very difficult undertaking for those who lived in wickups, because the construction of these dwellings is so simple.

When a Musquakie wishes to build a new house he gets a number of saplings and sets them in the ground in a circle, then draws them together in dome shape and fastens them securely at the top. He then covers them with a matting woven from rushes which he has obtained from the head waters of the Iowa river, leaving an opening in the top for the smoke to escape and the light to enter, and one in the front for a door, and as no floor is needed save the one of earth his new wickup is ready for occupancy. (See middle frontispiece.)

In one wickup visited, the family consisted of representatives of three genera-

tions with their four dogs, so it is not surprising that when so many cook, eat, sleep and live in one small room it becomes filthy and unsanitary. Providentially the matting covering lasts but one season, so instead of weaving a new covering he builds a new wickup and moves into it, thus avoiding the annual house cleaning.

In striking contrast to these conditions is the mission home which is a model of neatness and convenience, presided over by our devoted missionaries, who are giving their lives to the work in a way which those who have never visited the mission can scarcely realize. From early morning until nine o'clock at night they are seldom alone, for the Indians are welcome to come to the home at any time and they certainly avail themselves of the privilege for during the last year they have made more than five thousand calls. In the forenoon that the visitors spent in the home twenty called and by invitation, four remained to dine.

While reviewing the work one could not help recalling Paul's words, "As much as in me is I am ready" and applying them to these missionaries, who are ready to do everything possible for the needy ones among whom they work. Teaching them to sew, cook, keep themselves clean; teaching them music to brighten their lives, even spending whole nights in their wickups caring for the sick and in every way trying to live the gospel before these people who hear it reluctantly. Although spiritually they seem unchanged, yet a gentleman living near the mission and knowing the Indians said, he could notice a marked improvement in their conditions morally and that the young women were doing a good work among them.

It is the opinion of those who visited the Tama mission that the United Presbyterian church and especially the Juniors should feel grateful to God for permitting them to work among this needy people and certainly the promise "My word shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." will be fulfilled in this mission as it has been in other missions of our church.

ONE OF THE TEN.

Miss Christianita Totten, Henderson, N. C.

I was born on the island of St Croix, one of the group of islands spoken of as the "Virgin Group." This island is said to be about 80 miles from Porto Rico, and all historical accounts agree as to its unusually healthy and salubrious climate. The sod is rich and productive yielding anything which will grow in a tropical climate.

There are two towns on the island, Christiansted and Fredericksted. The former is the capital and they are both small, for the whole island is only 86 miles long by 44 miles wide. The islands are owned by Denmark, and the islanders have the greatest love for the mother country and for those who are in authority.

My school days commenced early. My first teachers were all Europeans and spoke very little English. Good English is not spoken on those islands. The language in general use is Danish, the English one hears their is spoken with a very broken accent. My father was clerk of the Lutheran church of our town of (Christiansted.) This position brought him a salary, for he was called upon to assist the minister on all occasions. and to supply his place on the pulpit during his absence. My mother was a dressmaker and sometimes worked at that to help support the little family of five children. Several eventful years passed until I reached the age of thirteen. At this time I had gone as far in my studies as girls are taken on the Danish islands, but I was not satisfied. It was just dawning upon me what an education would mean in my life.

My older brother, with whom I was associated in all my studies, entered the high school for boys, but I had to stay at home and engage my time with some kind of needle-work, because the island sentiment was against higher education for girls.

I grew more discontented every day. My father, noticing this, had an English teacher in the town give me private lessons, promising me at the same time, that as soon as I learned enough English, I should be sent to one of the neighboring British islands, and there pursue a higher course. Just about this time a friend, who had been to the United States and had visited some of the southern colleges for colored people, returned bringing with him catalogues of several schools in the South. With great eagerness, I perused them, and found one from Knoxville College. I read it carefully, and liked everything about it, at least all that I could understand. I besought my parents to examine it also, and plead with

them that they would decide to send me to the United States.

At first, they would not hear of it. They said that it was too far for me to come to school, and too expensive. They told me to go on with my English teacher and be satisfied. I endeavored to put away my thoughts, and applied myself more vigorously to my private lessons, but ever and anon would come the great longing to go to the United States.

Some time passed, and I acquired a fair knowledge of English. My teacher then advised my parents to send me to this country as it would be beneficial to me in every respect So I came over accompanied by a school-mate whose interest had also been kindled in favor of this country. I entered Knoxville College on the 27th of September, 1891. At first everything was strange. I was at a disadvantage, because I had not learned to work, and felt myself an object of curiosity, doing things in my slow, awkward way; but I found every one kind and patient, so I learned. Once only I felt thoroughly discouraged. One cold Saturday I had to wash in the laundry. After what I considered then great labor, I managed to get the clothes washed, and had taken them out to the lines, when I discovered that it was snowing a little. I was slow of course, and the clothes froze in my hands before I could get them up. My hands became so numb and heavy that I could hardly use them. In my despair I asked a girl who was around, to help me. She kindly consented, telling me to go and get warm. The tears which I had striven all morning to keep back now came and I felt then that if I could get back to the little island, I would start then.

I returned to the laundry. Miss McCahon, who had charge of it, was sorry for me. She helped to get the cold hands warm, comforting me all she could, saying that I would soon get used to the winters. As I look back over the years, I feel that Providence directed my coming to the United States.

Miss Eliza B. Wallace, whose memory will be dear to me as long as I have breath in my body, had a great influence over my life. She saw my defects, all my mistaken notions of life, and set about to correct them. Unconsciously I learned from her the dignity of labor. I learned too that I was not in the world simply to drift along aimlessly, that I had a definite work, and that my duty was to find it out.

Then the deep religious vein that ran through everything at Knoxville College, impressed me in a different way from anything I had ever had in my life. In the island I had studied the Bible, attended Sabbath-school and church service regularly, but this had all been done in a cold, formal way. I have learned that the Christian's life is a life full of activity. In order to carry out the wishes of the Master, we must be forever on the alert.

I left school in 1895, and went into the mission work Before leaving school, I heard one of the Alabama missionaries tell of the condition of the colored people in the Black Belt, and at once felt eager to go there to work. I mentioned this to Miss Wallace and I was sent to the Prairie Mission. I worked there some time and also at Athens and Cleveland mission stations in Tennessee. At present I am stationed at Henderson, N. C. I enjoy my work more than I can tell, and feel grateful to the Lord for permitting me to do a little in His vineyard.

Often do I wonder, as I think of the island-home, why it is that my life's work was not assigned me there. But God knows what is best for every one of us, and we shall find out better the true meaning when He gathers us all in, that we may give an account of what He has entrusted to us.

Thank-offering.

Only a Raindrop.

On the bosom of a cloudlet was a tiny raindrop laid :
Round its sphere of pearly brightness, beams of silver sunlight played.
It had left a home in ocean for the ether blue above,
Left its sister raindrops gladly to begin a work of love.

Soon began its love-fraught mission, for a daisy caught the drop,
And the little mossy hillock quick became a faire

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

spot.
Other raindrops quickly followed in the way their sister led:
Soon ten thousand had awakened, flowers ten thousand from the dead.

So we have an angel mission to the dark, the sorrowing earth,
Here poor, prisoned souls are groping through the darkness and the dearth.
They are wasting, drooping, dying, wanting food which we can give:
Wanting sweet and gentle voices, that will bid them "look and live."

Deep in every heart that's human is a faithful, sounding chord,
That when struck, makes sweetest music—music wakened by a word.
E'en one little word that's gentle, good-will do, that spreadeth wide,
And perhaps will make ten thousand see we have an angel side. —*Selected.*

A Thank-offering Message.

As in all engagements by land and by sea, the aim of the soldiers of our country is—VICTORY—so should victory be the aim of all the members of the Women's and Junior Societies of our church who are enrolled as soldiers of the cross.

GO FORWARD!

The "mark set before" societies this year is—"GO FORWARD—NOT BACKWARD" in their Thank-offering work.

VICTORY!

The only way to have your efforts crowned with victory is for each society to do its full part toward advancing this year's work beyond that of the previous year, and to do it through earnest prayer, constant vigilance and real self-denial.

ABILITY!

No one for a moment doubts the financial ability of the women of the church to increase their offerings this coming year. No one doubts the ability of the very many women already interested in our beautiful Thank-offering work to increase the number of givers if they will each one win over even one uninterested woman as a supporter of missions.

No one doubts the ability of the officers of societies to have all their members fall into line and have for the October "Ingatherings" if they will only make this their aim during the months of August and September.

No one doubts the ability of the energetic Presbytreial Thank-offering Secretaries to help greatly in bringing large gifts into the Lords' treasury this Fall if they will prayerfully plan for it and make prompt and constant efforts to carry out their paln.

FIFTY PER CENT ADVANCE!

Would any giver of Thank-offerings feel it very sensitively, if she would give fifty cents more at this coming "Ingathering" than she gave the year past?

To the large majority of givers this amount would be only a mere trifle; but how much it would mean in the future in the work of soul saving among the spiritually needy in the mission fields under the direct care of our Women's General Missionary Society. Heaven's arithmetic alone could compute.

BEGIN NOW!

If this desired advance is to be made in our gift worship by the October "Ingathering" efforts toward this end should be begun at once.

WHO?

Who should begin these efforts "AT ONCE?" Every member of every women's societies; every interested member of every Young Women's Society; every leader of every Junior Society; every Thank-offering Secretary (or committee) of every congregation; *every reader of this message.*

FAITH!

If every interested worker, be she an officer of a society or otherwise, will take upon herself the responsibility of starting this "advance" ball rolling and keeping it rolling until the close of October, we believe that our annual convention in Topeka, Kan., May 1907, will be more than any previous, one of joy and thanksgiving over what the Lord has enabled His hand maidens to do for the great cause of missions—the cause of soul saving that is nearest and dearest to the heart of the Master.

Ever hopefully yours,
MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

NOTICE.

Owing to an overflow of material the report of Mrs. Yourd with regard to the changing of the time of the "Ingathering" in the Board Report had to be omitted, but will appear in the September number.

Bible Book Mark or Why I Give a Daily Thank-offering.

The first edition of fifteen thousand of the Bible Book Marks is exhausted and

a second supply is ready for free distribution. Many congregations have not yet ordered their share.

HASTEN !

Every woman whose name is upon the roll of the United Presbyterian Church should be given a Book Mark for her own Bible before September first.

75000 !

There are 75000 women in the church and—not 25000 nor 50000 Book Marks should be ordered—but the full 75000, so that not one woman younger or older will lose the blessing which accompanies these portions of God's word that bear upon gift worship.

OBJECT !

1 To keep before the women of the church the subject of giving unto the Lord daily Thank-offerings.

2 To have each Book Mark given out in prayer that His word contained therein "may not return unto Him void.'

OUR HOPE !

That with the subject of Thank-offerings being kept constantly before the minds of those who are faithful and diligent in the study of God's word, they may through the guidance of His spirit be led to give daily offerings of gratitude that the Lord's cause in the several departments under the special care of Women's General Missionary Society may be greatly strengthened and enlarged.

The New Scripture Responsive Service.

The Responsive Service entitled "God's Measure of Giving" used at the Annual Convention, May, 1906, at Des Moines, Iowa, will be the one published for societies and congregations for this year.

It contains an exercise for Juniors, which they will find both interesting and instructive and it is hoped that every congregation will bring the Juniors (or the Sabbath-school scholars) to assist in this "Ingathering" service.

This service will be on sale about the middle of August. Price per dozen 20c; per fifty 65c; per hundred $1.

Order all Thank-offering supplies of Mrs. Mary Clokey Porter, care J. J. Porter, 920 Penn Ave., Pittsburg, Pa. Postage for Bible Book Marks five cents per hundred.

From Month to Month.

Board of Directors.

The regular meeting of the Board was held June 5th, 1906, 1st Vice Pres., Miss Brown presiding and conducting devotional exercises; prayer by Mrs. Wallace and Mrs. Porter.

Recording Secretary read a letter from Mrs. Herron tendering her resignation as a member of the Board. On motion the resignation was laid on the table and Board proceeded to re-organize, with the following result: Pres., Mrs. Annie R. Herron; 1st vice pres., Miss E. D. Brown; 2d vice pres., Mrs. Jno. A. Wilson; recording secretary, Mrs. Samuel Yourd; Statistical secretary, Mrs. M. W. Porter; treasurer, Mrs. J. B. Hill.

The department secretaries are Foreign Secretary, Mrs. E. M. Hill; Home and Ministerial Relief, Mrs. H. C. Campbell; Freedmen's Secretary, Mrs. R. A. Elliott; Thank-offering Secretary, Mrs. Mary Clokey Porter; Parsonage Secretary, Mrs. Geo. W. McDonald; Junior Secretary, Mrs. N. Wylie Stevenson; Home for Missionaries Children, Mrs. M. W. Porter; Young Women's Secretary, Mrs. N. L. Wallace; Literature Secretary, Miss Elizabeth Caughey; Railroad Secretary, Miss E. D. Brown; Editor Juniors' Magazine, Miss Margaret McLaughrey; Business Manager Magazine, Mrs. N. Wylie Stevenson.

The following committees were appointed: Railroad committee, Miss E. D. Brown, Mrs. Wm. Nease, Mrs. M. W. Porter. Executive Committee, Mrs. Herron, Miss Brown, Mrs. Wilson, Mrs. Yourd, Mrs. J. B. Hill. Mrs. Campbell, Mrs. E. M. Hill, Mrs. M. C. Porter, Mrs. Nease and Mrs. Wallace. Finance Committee, Mrs. Campbell, Mrs. Herron, Mrs. J. B. Hill, Mrs. Stevenson, Mrs. McDonald. Addresses, Mrs. Wilson and Mrs. Nease.

The appointing of Literature committee was left to a committee of the Board, who with the persons selected by them will constitute the Literature committee. Those appointed from the Board are Miss Caughey, Mrs. Wallace, Mrs. M. C. Porter, Mrs. E. M. Hill and Mrs. Stevenson. Application for mission work, Mrs. E. M. Hill, Mrs. Campbell, Mrs. Elliott. Printing committee, Mrs. Nease, Mrs. McDonald, Mrs. Yourd. Committee to attend to reprinting of By-laws and Constitution including all amendments to date, Mrs. Yourd, Mrs. Elliott, Mrs. McDonald.

The total Thank-offering was reported to be $33,284.12; the interest amounting to $46.09; divided among 27 societies and individuals Designations and expenses, $1894.23. Amount to be divided, $31,389.89. The following division was adopted: Foreign department, $14,000; Freedmen's department. $8000; Parsonage, $2000; Home and Indian, $5,000; Home for Missionaries' Children, $1,300; Ministerial Relief the balance.

The Committee in charge reported the advisability of buying a property in New Wilmington for Home for Missionaries' Children, and it was decided to buy the house offered by Dr. Ferguson.

After adjournment of the Board the Executive Committee acted on the plans for Camden building Annex and authorized the Secretary to have Mr. Cotton and Mr. Wilson proceed with this work.

ADJOURNED MEETING.

June 12th, an adjourned meeting of the Board was held. Mrs. Herron conducted devotional exercises and Miss Brown presided during the business hours.

Treasurer reported receipts to June 11th, $1,505.68; disbursements to date, $4,162.42. The total contributions from Juniors for the Tama, Iowa, building amounted to $3526.52.

The first thousand bricks for girls school in the Soudan has been bought by Kirkwood, Illinois Juniors.

The Foreign Secretary reported the estimates for maintenance and running expenses of foreign work for the year a total of $54,656: India, $32,261; Egypt, $21,395; Soudan, $1000. In addition to this amount the sum of $1000 is to be added for the grant to Siaklot hospital for improvements. The estimates were adopted with the $1000 additional for Sialkot hospital. There will still be needed $21,000 for property in the Soudan; $3000 for new house in Sialkot; $3000 for house in Ramleh or a total of $77,096 for the foreign work. Of this amount there is promised and on hand for the Soudan buildings $7856.

Roughly sketched plans for school and dormitory buildings at Khartoum North were presented. Dr. Giffen's estimates and details about these were so clearly stated that it was agreed to ask Mr. Beatty, of Pittsburg, to draw the plans for Soudan buildings. It will save much time if this work can be done here.

A number of letters from missionaries and others were read by the Secretary.

Southern Illinois Presbyterial asks for another missionary to take the place of the deceased.

REGULAR MEETING.

Regular meeting of the Board was held June 19th, the President presiding.

Parsonage Secretary reported several applications for consideration and the full amount asked by Lincoln, Neb., was granted.

Business manager of Juniors' Magaizne reported 338 new subscriptions; bill for printing magazine was approved and ordered paid.

Junior Secretary reported a circular letter sent to societies in the neighborhood of Dayton, O., asking Juniors to attend a Junior rally at the Young People's Convention.

Since March 31st, a new society has been organized at Columbus City, Iowa, with 20 members; one at Cutler, Ill., with 45 members and one at Siloam Springs, Ark.

The Junior Secretary and Young Women's Secretary were appointed to attend the Young People's Convention at Dayton; Miss McLaughrey, editor of Magazine, was also appointed to attend the Convention.

Young Women's Secretary reported two new societies: Biggsville, Ill., and South Burgettstown, Pa.

Literature Secretary reported sales at Des Moines, time of Convention: amount $22.50; monthly sales, $27.89; total $40.98; expenses, $29.40; balance, $61.97.

Freedmen's Secretary presented a list of names recommended for appointment at the various stations for the coming year these were endorsed and sent to Freedmen's Board for appointment. $1295 per month will be needed for salaries in this department this year. The Secretary was authorized to name $50 for bed, $75 for office and $100 for room as memorials at Miller's Ferry.

Mrs. M. W. Porter's report of Home for Missionaries Children was given by Mrs. M. C. Porter. The terms of lease of the building purchased for the home were given and arrangements made for the payment for the same. Miss Campbell, of Tama, reported 412 lessons given in two months. Mr. Gordon, of Warm Springs, and Mr. Speer, of Simnasho, sent reports of the San Francisco churches was granted for six months. In order to help along the work in this their time of need.

Mrs. Henrietta Monroe, of Xenia, was appointed chairman of Standing Committee on Temperance.

MRS. SAMUEL YOURD.

REV. and MRS. W. L. McCLENAHAN,
Alexandria, Egypt.

American Mission.